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# **ENGLISH READER:**

OR,

## PIECES IN PROSE AND POETRY,

SELECTED

FROM THE BEST WRITERS.

DESIGNED TO ASSIST YOUNG PERSONS TO READ WITH PROPRIETY
AND EFFECT; TO IMPROVE THEIR LANGUAGE AND
SENTIMENTY; AND TO INCULCATE SOME OF
THE MOST PUPORTANT PRINCIPLES
OF PIETY AND VIRTUE.

WITH A FEW PRELIMINARY OBSERVATIONS
ON THE PRINCIPLES OF GOOD READING.

By LINDLEY MURRAY, Author of an english grammar, &c.

TO WHICH IS ADDED

## A VOCABULARY

OF ALL THE WORDS THEREIN CONTAINED:

DIVIDED, ACCENTED, DEFINED, AND THE PART OF SPEECE ANNEXED; ARRANGED IN ALPHABETICAL ORDER;
ADAPTED TO THE ORTHOGRAPHY AND
PRONUNCIATION OF WALKER.

TO WHICH IS PREFIXED

A Rey.

O

REPRESENTING THE DIFFERENT SOUNDS OF THE VOWELS REFERRED

TO BY THE FIGURES.

BY RENSSELAER BENTLEY,
AUTHOR OF THE ENGLISH SPELLING-BOOK, AMERICAN INSTRUCTER, &c.

STEREOTYPED BY JAMES CONNER, NEW-YORK.

NEW-YORK:

PUBLISHED BY JOHN MONTGOMERY,

CORNER OF GREENWICH AND FULTON-STREETS.

1827.

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# INTRODUCTORY PARPAGE

THOSE that are engaged in the business of instruction, must have been impressed with the idea, that it is of the utmost importance for learners to become acquainted with the definition of words as they learn to read; the definition being retained much easier by referring to them as they occur in

reading, than otherwise.

The English Reader is very properly considered a useful school-book; the Reading Lessons are judiciously selected, and well calculated to impress upon the youthful mind the love of piety and virtue, and to form a taste for reading: but it contains many words that are not easily understood by the young learner; which difficulty is now obviated, by the addition of a Vocabulary of all the words therein contained, being annexed to the work. The words in the Vocabulary, are arranged in Alphabetical order, and adapted to the Orthography and Pronunciation of Walker; the part of speech is likewise anexed, and the Definition given in plain and concise terms. Thus the pupil, while studying his lesson, can refer to the vocabulary, (the words being placed Alphabetically,) and ascertain the correct pronunciation, part of speech, and definition, of any word that cocurs: which will enable him to understand what he reads. The Vocabulary will likewise answer for exercising pupils in Spelling and Defining words; as it is a selection of the most important words in the Language.

Some objections may be made to the plan of inserting all the words contained in the Reader, in the Vocabulary—as part of them are familiar and easily understood; but there are many learners who cannot define some of the most simple words; those that understand the most common words, will

not need refer to them, but only such as they do not understand.

The English Reader having passed through so many different editions, has, in several instances, become very incorrect. The Orthography of many words is erroneous—some Sentences are carelessly altered, and the punctuation in many instances is very imperfect. These errours are carefully corrected in the present edition; every part of the work having been thoroughly examined.

present edition; every part of the work having been thoroughly examined.

The present edition of the English Reader, will class with others of different editions, as the Reading Lessons are not altered in any respect, except being

corrected.

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Southern District of New-York, to wit:—

BE IT REMEMBERED. That on the eighteenth day of November, A. D. 1826, in the fifty first year of the Independence of the United States of America. Rensselaer Bentley of the said District, hath deposited in this office the title of a book, the right where-of he claims as author, in the words following, to wit:—"The English Beseder. or, pieces in Prose and Poetry, selected from the best writers. Designed to assist young persons to read with propriety and office; to improve their language and sentiments; and to inculcate some of the most important prisciples of piety and virtue. With a few pre-liminary observations on the principles of good reading. By Lindley Murray, author of an English Grammar, &c. To which is added a Vocabulary of all the words therein contained; divided, accented, defined, and the part of speech annexed; arranged in almost order; adapted to the ortheyraphy and pronunciation of Walker. To which is prefixed a Key, representing the different sounds of the vowels referred to by the figures. By RENSSELAER BENTLEY, author of the English Spelling-Book, American Instructer, &c. In conformity to the Act of the Congress of the United States, entitled, "An Act for the English Spelling-Book, American Instructer, &c. In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical, and other prints."

JAMES DILL, Clerk of the Southern District of New-York.



## PREFACE.

MANY selections of excellent matter have been made for the benefit of young persons. Performances of this kind are of so great utility, that fresh productions of them, and new attempts to improve the young mind, will scarcely be deemed superfluous, if the writer make his compilation instructive and interesting, and sufficiently distinct from others.

The present work, as the title expresses, aims at the attainment of three objects; to improve youth in the art of reading; to meliorate their language and sentiments; and to inculcate some of

the most important principles of piety and virtue.

The pieces selected, not only give exercise to a great variety of emotions, and the correspondent tones and variations of voice, but contain sentences and members of sentences, which are diversified, proportioned, and pointed with accuracy. Exercises of this nature are, it is presumed, well calculated to teach youth to read with propriety and effect. A selection of sentences, in which variety and proportion, with exact punctuation, have been carefully observed, in all their parts as well as with respect to one another, will probably have a much greater effect, in properly teaching the art of reading, than is commonly imagined. constructions, every thing is accommodated to the understanding and the voice; and the common difficulties in learning to read When the learner has acquired a habit of well are obviated. reading such sentences, with justness and facility, he will readily apply that habit, and the improvements he has made, to sentences more complicated and irregular, and of a construction entirely different.

The language of the pieces chosen for this collection has been carefully regarded. Purity, propriety, perspicuity, and, in many instances, elegance of diction, distinguish them. They are extracted from the works of the most correct and elegant writers. From the sources whence the sentiments are drawn, the reader may expect to find them connected and regular, sufficiently important and impressive, and divested of every thing that is either trite or eccentrick. The frequent perusal of such composition naturally tends to infuse a taste for this species of excellence; and to produce a habit of thinking, and of composing, with judge-

ment and accuracy.\*

It is proper further to observe, that the Reader and the Sequel, besides teaching to read accurately, and inculcating many important sentiments, may be considered as auxiliaries to the Author's English Grammar; as practical

illustrations of the principles and rules contained in that work.



<sup>\*</sup> The learner, in his progress through this volume and the Sequel to it, will meet with numerous instances of composition, in strict conformity to the rules for promoting perspicuous and elegant writing contained in the Appendix to the Author's English Grammar. By occasionally examining this conformity, he will be confirmed in the utility of those rules; and be enabled to apply them with ease and dexterity.

That this collection may also serve the purpose of promoting piety and virtue, the Compiler has introduced many extracts, which place religion in the most amiable light; and which recommend a great variety of moral duties, by the excellence of their nature, and the happy effects they produce. These subjects are exhibited in a style and manner which are calculated to arrest the attention of youth; and to make strong and durable impressions on their minds.\*

The Compiler has been careful to avoid every expression and sentiment, that might gratify a corrupt mind, or, in the least degree, offend the eye or ear of innocence. This he conceives to be peculiarly incumbent on every person who writes for the benefit of youth. It would, indeed, be a great and happy improvement in education, if no writings were allowed to come under their notice, but such as are perfectly innocent; and if, on all proper occasions, they were encouraged to peruse those which

vice, as well as to animate them with sentiments of piety and Such impressions deeply engraven on their minds, goodness. and connected with all their attainments, could scarcely fail of attending them through life, and of producing a solidity of principle and character, that would be able to resist the danger aris-

tend to inspire a due reverence for virtue, and an abhorrence of

ing from future intercourse with the world.

The Author has endeavoured to relieve the grave and serious parts of his collection, by the occasional admission of pieces which amuse as well as instruct. If, however, any of his readers should think it contains too great a proportion of the former, it may be some apology, to observe that, in the existing publications designed for the perusal of young persons, the preponderance is greatly on the side of gay and amusing productions. Too much attention may be paid to this medium of improvement. When the imagination, of youth especially, is much entertained, the sober dictates of the understanding are regarded with indifference; and the influence of good affections is either feeble, or transient. A temperate use of such entertainment seems therefore requisite. to afford proper scope for the operations of the understanding and the heart.

The reader will perceive, that the Compiler has been solicitous to recommend to young persons, the perusal of the sacred Scriptures, by interspersing through his work some of the most beautiful and interesting passages of those invaluable writings. excite an early taste and veneration for this great rule of life, is a point of so high importance, as to warrant the attempt to pro-

mote it on every proper occasion.

To improve the young mind, and to afford some assistance to tutors, in the arduous and important work of education, were the motives which led to this production. If the Author should be so successful as to accomplish these ends, even in a small degree. he will think that his time and pains have been well employed. and will deem himself amply rewarded.

In some of the pieces, the Compiler has made a few alterations, chiefly verbal, to adapt them the better to the design of his work.

### INTRODUCTION.

### OBSERVATIONS ON THE PRINCIPLES OF GOOD READING.

TO read with propriety is a pleasing and important attainment; productive of improvement both to the understanding and the heart. It is essential to a complete reader, that he minutely perceive the ideas, and enter into the feelings of the author, whose sentiments he professes to repeat: for how is it possible to represent clearly to others, what we have but faint or inaccurate conceptions of ourselves? If there were no other benefits resulting from the art of reading well, than the necessity it lays us under, of precisely ascertaining the meaning of what we read; and the habit thence acquired, of doing this with facility, both when reading silently and aloud, they would constitute a sufficient compensation for all the labour we can bestow upon the subject. But the pleasure derived to ourselves and others, from a clear communication of ideas and feelings; and the strong and durable impressions made thereby on the minds of the reader and the audience, are considerations, which give additional importance to the study of this necessary and useful art. The perfect attainment of it doubtless requires great attention and practice, joined to extraordinary natural powers: but as there are many degrees of excellence in the art, the student whose aims fall short of perfection will find himself amply rewarded for every exertion he may think proper to make.

To give rules for the management of the voice in reading, by which the necessary pauses, emphasis, and tones, may be discovered and put in practice, is not possible. After all the directions that can be offered on these points, much will remain to be taught by the living instructer: much will be attainable by no other means, than the force of example influencing the imitative powers of the learner. Some rules and principles on these heads will, however, be found useful, to prevent erroneous and vicious modes of utterance; to give the young reader some taste of the subject; and to assist him in acquiring a just and accurate mode of delivery. The observations which we have to make, for these purposes, may be comprised under the following heads: PROPER LOUDNESS OF VOICE; DISTINCTNESS; SLOWNESS; PROPRIETY OF PROBUNCIATION; EMPHASIS; TONES; PAUSES; and MODE OF READING WERE.

### SECTION I.

### Proper Loudness of Voice.

The first attention of every person who reads to others, doubtle's, must be to make himself be heard by all those to whom he reads. He must endeavear to fill with his voice the space occupied by the company. This power of voice, it may be thought, is wholly a natural talent. It is, in a good measure, the gift of nature; but it may receive considerable assistance from fart. Much depends, for this purpose, on the proper pitch and management of the voice. Every person has three pitches in his voice; the Hier, the MIDLLE, and the Low one. The high, is that which he uses in calling aloud to some person at a distance. The low is, when he approaches to a whisper. The middle is, that which he employs in common conversation, and which he should generally use in reading to others. For it is a great mistake, to imagine that one must take the highest pitch of his voice, in order to be well heard in a large company. This is confounding two things which are different, loudness or strength of sound, with the key or note on which we speak. There is a variety of sound within the compass of each key. A speaker may therefore render his voice louder, without altering the key: and we shall always be able to give most body, most persevering force of sound, to that pitch of voice, to which in conversation we are accustomed. Whereas by setting out

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For many of the observations contained in this preliminary tract, the Anthor is indebted to the writings of Dr. Blair, and to the Encyclopedia Britannica.

on our highest pitch or key, we certainly allow ourselves less compass, and are likely to strain our voice before we have done. We shall fatigue ourselves. and read with pain; and whenever a person speaks with pain to himself, he is always heard with pain by his audience. Let us therefore give the voice full strength and swell of sound; but always pitch it on our ordinary speaking key. It should be a constant rule never to utter a greater quantity of voice than we can afford without pain to ourselves, and without any extraordinary effort. As long as we keep within these bounds, the other organs of speech will be at liberty to discharge their several offices with ease; and we shall always have our voice under command. But whenever we transgress these bounds, we give up the reins, and have no longer any management of it. is a useful rule too, in order to be well heard, to cast our eye on some of the most distant persons in the company, and to consider ourselves as reading to We naturally and mechanically utter our words with such a degree of strength, as to make ourselves be heard by the person whom we address, provided he is within the reach of our voice. As this is the case in conversa-tion, it will hold also in reading to others. But let us remember, that in reading, as well as in conversation, it is possible to offend by speaking too loud. This extreme hurts the ear, by making the voice come upon it in rum bling, indistinct masses.

By the habit of reading, when young, in a loud and vehement manner, the voice becomes fixed in a strained and unnatural key; and is rendered ince pable of that variety of elevation and depression which constitutes the true harmony of utterance, and affords ease to the reader, and pleasure to the audience. This unnatural pitch of the voice, and disagreeable monotony, are most observable in persons who were taught to read in large rooms; who were accustomed to stand at too great a distance, when reading to their teachers; whose instructers were very imperfect in their hearing; or who were taught by persons, that considered loud expression as the chief requisite in forming a good reader. These are circumstances which demand the serious attention of every one to whom the education of youth is committed,

## SECTION II.

Distinctness.

In the next place, to being well heard and clearly understood, distinctness of articulation contributes more than mere loudness of sound. The quantity of sound necessary to fill even a large space, is smaller than is commonly imagined; and, with distinct articulation, a person with a weak voice will make it reach farther, than the strongest voice can reach without it. To this, therefore, every reader ought to pay great attention. He must give every sound which he utters, its due proportion; and make every syllable, and even every letter in the word which he pronounces, be heard distinctly; without slurring, whispering, or suppressing any of the proper sounds.

An accurate knowledge of the simple, elementary sounds of the language,

An accurate knowledge of the simple, elementary sounds of the language, and a facility in expressing them, are so necessary to distinctness of expression, that if the learner's attainments are, in this respect, imperfect, (and many there are in this situation,) it will be incumbent on his teacher, to carry him back to these primary articulations; and to suspend his progress, till he become perfectly master of them. It will be in vain to press him forward, with the hope of forming a good reader, if he cannot completely articulate every

elementary sound of the language.

# SECTION III. Due Degree of Slowness.

In order to express ourselves distinctly, moderation is requisite with regard to the speed of pronouncing. Precipitancy of speech confounds all articulation, and all meaning. It is scarcely necessary to observe, that there may be also an extreme on the opposite side. It is obvious that a lifeless, drawling manner of reading, which allows the minds of the hearers to be always outrunning the speaker, must render every such performance insipid and fatiguing.

But the extreme of reading too fast is much more common, and requires the

more to be guarded against, because, when it has grown into a habit, few errours are more difficult to be corrected. To pronounce with a proper degree of slowness, and with full and clear articulation, is necessary to be studied by all, who wish to become good readers; and it cannot be too much recommended to them. Such a pronunciation gives weight and dignity to the subject. It is a great assistance to the voice, by the pauses and rests which it allows the reader more easily to make; and it enables the reader to swell all his sounds, both with more force and more harmony.

### SECTION IV.

Propriety of Pronunciation.

AFTER the fundamental attentions to the pitch and management of the voice, to distinct articulation, and to a proper degree of slowness of speech what the young reader must, in the next place, study, is propriety of pronunciation; or, giving to every word which he utters, that sound which the best usage of the language appropriates to it; in opposition to broad, vulgar, or provincial pronunciation. This is requisite both for reading intelligibly, and for reading with correctness and ease. Instructions concerning this article may be best given by the living teacher. But there is one observation, which it may not be improper here to make. In the English language, every word which consists of more syllables than one, has one accented syllable. accents rest sometimes on the vowel, sometimes on the consonant. nius of the language requires the voice to mark that syllable by a stronger percussion, and to pass more slightly over the rest. Now, after we have learned the proper seats of these accents, it is an important rule, to give every word just the same accent in reading, as in common discourse. Many persons err in this respect. When they read to others, and with solemnity, they pronounce the syllables in a different manner from what they do at other times.

They dwell upon them and protract them; they multiply accents on the same word; from a mistaken notion, that it gives gravity and importance to their subject, and adds to the energy of their delivery. Whereas this is one of the greatest faults that can be committed in pronunciation: it makes what is called

a pompous or mouthing manner; and gives an artificial, affected air to reading, which detracts greatly both from its agreeableness and its impression. Sheridan and Walker have published Dictionaries, for ascertaining the true and best pronunciation of the words of our language. By attentively consulting them, particularly "Walker's Pronouncing Dictionary," the young reader will be much assisted, in his endeavours to attain a correct pronuncia-

tion of the words belonging to the English language.

### SECTION V.

Emphasis.

By Emphasis is meant a stronger and fuller sound of voice, by which we distinguish some word or words, on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatick words must be distinguished by a particular tone of voice, as well as by a particular stress. On the right management of the emphasis sepends the life of pronunciation. If no emphasis be placed on any words, not only is discourse rendered heavy and lifeless, but the meaning left often ambiguous. If the emphasis be placed wrong, we pervert and confound the meaning wholly.

Emphasis may be divided into the Superious and the Inferious emphasis. The superious emphasis determines the meaning of a sentence, with reference to something said before, presupposed by the author as general knowledge, or removes an ambiguity, where a passage may have more senses than one. The inferious emphasis enforces, graces, and enlivers, but does not fix, the meaning of any passage. The words to which this latter emphasis is given, are, in general, such as seem the most important in the sentence, or, on other accounts, to merit this distinction. The following passage will serve to exemplify the superious emphasis:

"Of man's first disobedience, and the fruit
"Of that forbidden tree, whose mortal taste

### INTRODUCTION.

"Brought death into the world, and all our wo," &c.

"Sing heavenly Muse!"

Supposing that originally other beings, besides men, had disobeyed the com-mands of the Almighty, and that the circumstance were well known to us, there would fall an emphasis upon the word man's in the first time; and hence it would read thus :

"Of man's first disobedience, and the fruit," &c.

But if it were a notorious truth, that mankind had transgressed in a peculiar manuer more than once, the emphasis would fall on first; and the line be read.

"Of man's first disabedience." &c.

Again, admitting death (as was really the case) to have been an unheard of and dreadful punishment, brought upon man in consequence of his transgression; on that supposition the third line would be read.

" Brought death into the world," &c.

But if we were to suppose that mankind knew there was such an evil as death in other regions, though the place they inhabited had been free from it till their transgression, the line would run thus:

"Brought death into the world," &c.

The superiour emphasis finds place in the following short sentence, which admits of four distinct meanings, each of which is ascertained by the emphasis only.

"Do you ride to town to-day?"

The following examples illustrate the nature and use of the inferiour em-

"Many persons mistake the love for the practice of virtue."
"Shall I reward his services with falsehood? Shall I forget him who can-

not forget me?"

"It his principles are false, no apology from himself can make them right: if founded in truth, no censure from others can make them wrong."

"Though deep, yet clear; though gentle, yet not dull; "Strong Without rage: without o'erflowing, full."

"A friend exaggerates a man's vigtues; an enemy, his crimes."

"The wise man is happy, when he gains his own approbation; the fool, when he gains that of others."

The superiour emphasis, in reading as in speaking, must be determined entirely by the sense of the passage, and always made alike: but as to the inferiour emphasis, taste alone seems to have the right of fixing its situation and quantity.

Among the number of persons, who have had proper opportunities of learning to read, in the best manner it is now taught, very few could be selected, who, in a given instance, would use the inferiour emphasis alike, either as to place or quantity. Some persons, indeed, use scarcely any degree of it; and others do not scraple to carry it far beyond any thing to be found in common discourse; and even sometimes throw it upon words so very trifling in themselves, that it is evidently done with no other view, than to give greater variety to the modulation.\* Notwithstanding this diversity of practice, there are certainly proper boundaries, within which this emphasis must be restrained, in order to make it meet the approbation of sound judgement and correct taste. It will doubtless have different degrees of exertion, according to the greater or less degrees of importance of the words upon which it operates; and there may be very properly some variety in the use of it : but its application is not arbitrary, depending on the caprice of readers.

\* By modulation is meant that pleasing variety of voice, which is perceived in uttering a sentence, and which, in its nature, is perfectly distinct from emphasis and the tones of emotion and passion. The young reader should be careful to render his modulation correct and easy; and, for this purpose, should form it upon the model of the most judiclous and accurate speakers.

As emphasis often falls on words in different parts of the same sentence, so it is frequently required to be continued with a little variation, on two, and sometimes more words together. The following sentences exemplify both the parts of this position: "If you seek to make one rich, study not to increase his stores, but to diminish his desires." "The Mexican figures, or picture writing, represent things, not words: they exhibit images to the eye. not ideas to the understanding."

Some sentences are so full and comprehensive, that almost every word is emphatical: as, "Ye hills and dales, ye rivers, woods, and plains!" or, as that pathetick expostulation in the prophecy of Ezekiel, "Why will ye die!"

Emphasis, besides its other offices, is the great regulator of quantity. Though the quantity of our syllables is fixed, in words separately pronounced, yet it is mutable, when these words are arranged in sentences; the long being changed into short, the short into long, according to the importance of the word with regard to meaning. Emphasis also, in particular cases, alters the seat of the accent. This is demonstrable from the following examples. "He shall sucrease, but I shall decrease." "There is a difference between giving and forgiving." In this species of composition, plausibility is much more essential than probability." In these examples, the emphasis requires the ac cent to be placed on syllables, to which it does not commonly belong.

In order to acquire the proper management of the emphasis, the great rule to be given, is, that the reader study to attain a just conception of the force and spirit of the sentiments which he is to pronounce. For to lay the emphasis with exact propriety, is a constant exercise of good sense and attention. is far from being an inconsiderable attainment. It is one of the most decisive trials of a true and just taste; and must arise from feeling delicately ourselves, and from judging accurately of what is fittest to strike the feelings of

others.

There is one errour, against which it is particularly proper to caution the learner; namely, that of multiplying emphatical words too much, and using the emphasis indiscriminately. It is only by a prudent reserve and distinction in the use of them, that we can give them any weight. If they recur too often; if a reader attempts to render every thing he expresses of high importance, by a multitude of strong emphases, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with Italick characters; which, as to the effect, is just the same as to use no such distinctions at all.

## SECTION VI.

### Tones.

Tongs are different both from emphasis and pauses; consisting in the notes or variations of sound which we employ, in the expression of our sentiments. Emphasis affects particular words and phrases, with a degree of tone or in-flexion of voice; but tones, peculiarly so called, affect sentences, paragraphs, and sometimes even the whole of a discourse.

To show the use and necessity of tones, we need only observe, that the mind, in communicating its ideas, is in a constant state of activity, emotion, or agitation, from the different effects which those ideas produce in the speaker. Now the end of such communication being, not merely to lay open the ideas, but also the different feelings which they excite in him who utters them, there must be other signs than words, to manifest those feelings; as words uttered in a monotonous manner can represent only a similar state of mind, perfectly free from all activity and emotion. As the communication of these internal feelings was of much more consequence in our social intercourse, than the mere conveyance of ideas, the A thor of our being did not, as in that converance, leave the invention of the language of emotion to man; but impressed it himself upon our nature, in the same manner as he has done with regard to the rest of the animal world; all of which express their various feelings, by various tones. Ours, indeed, from the superiour rank that we held, are in a high degree more comprehensive; as there is not an act of the mind, as exextion of the fancy, or an emotion of the heast, which has not its peculiar tone, or note of the voice, by which it is to be expressed; and which is suited exactly to the degree of internal feeling. It is chiefly in the proper use of these

tones, that the life, spirit, beauty, and harmony of delivery consist.

The limits of this introduction do not admit of examples, to illustrate the variety of tones belonging to the different passions and emotions. We shall, however, select one, which is extracted from the beautiful lamentation of David over Saul and Jonathan, and which will in some degree, elucidate what has been said on this subject. "The beauty of Israel is slain upon the high places; how are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumeised triumph. Ye mountains of Gilboa, let there be no dew nor rain upon you, nor fields of offerings; for there the shield of the mighty was vilely cast away; the shield of Saul, as though he had not been anointed with oil." The first of these divisions expresses sorrow and lamentation: therefore the note is lew. The next contains a spirited command, and should be pronounced much higher. The other sentence, in which he makes a pathetick address to the mountains where his friends had been slain, must be expressed in a note quite different from the two former; not so low as the first, nor so high as the second, in a manly, firm, and yet plaintive tone.

The correct and natural language of the emotions is not so difficult to be attained, as most readers seem to imagine. If we enter into the spirit of the author's sentiments, as well as into the meaning of his words, we shall not fail to deliver the words in properly varied tones. For there are few people, who speak English without a provincial note, that have not an accurate use of tones, when they utter their sentiments in earnest discourse. And the reason that they have not the same use of them, in reading aloud the sentiments of others, may be traced to the very defective and erroneons method in which the art of reading is taught; whereby all the various, natural, arpressive tones of speech, are suppressed; and a few artificial, unmeaning

reading notes, are substituted for them.

But when we recommend to readers, an attention to the tone and language of emotions, we must be understood to do it with proper limitation. Moderation is necessary in this point, as it is in other things. For when reading becomes strictly imitative, it assumes a theatrical manner, and must be highly improper, as well as give offence to the heavers; because it is inconsistent with that delicacy and modesty, which are indispensable on such occasions. The speaker who delivers his own emotions must be supposed to be more vivid and animated, than would be proper in the person who relates them at second hand.

We shall conclude this section with the following rule, for the tones that indicate the passions and emotions. "In reading, let all your tones of expression be borrowed from those of common speech, but, in some degree, more faintly characterized. Let those tones which signify any disagreeable passion of the mind, be still more faint than those which indicate agreeable emotions; and, on all occasions, preserve yourselves from being so far affected with the subject, as to be able to proceed through it, with that easy and masterly manner, which has its good effects in this, as well as in every other art."

### SECTION VII.

### Pauses.

Payses or rests, in speaking or reading, are a total cossation of the voice, during a perceptible, and in many cases, a measurable space of time. Pauses are equally necessary to the speaker, and the heater. To the speaker, that he may take breath, without which he cannot proceed far in delivery; and that he may by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

There are two kinds of pluses: first, emphatical pauses; and next, such as mark the distinctions of sense. An emphatical pause is generally made after semething has been said of peculiar moment, and on which we desire to hix the hearer's attention. Sometimes, before such a thing is said, we usher it in with a pause of this nature. Such pauses have the same effect as a strong emphasis; and are subject to the same rules; especially to the caution, of not repeating them too frequently. For as they excite uncommon attention, and of course raise expectation, if the importance of the matter be not fully answerable to such expectation, they occasion disappointment and disgust.

But the most frequent and the principal use of pauses, is to mark the divisions of the sense, and at the same time to allow the reader to draw his breath; and the proper and delicate adjustment of such pauses is one of the most nice and difficult articles of delivery. In all reading, the management of the breath requires a good dead of care, so as not to oblige us to divide words from one smother, which have so intimate a connexion, that they cought to be pronounced with the same breath, and without the least separation. Many a seatence is miserably mangled, and the force of the emphasis totally leat, by divisions being made in the wrong place. To avoid this, every one, while he is reading, should be very careful to provide a full supply of breath for what he isto utter it is a great mistake to imagine, that the breath must be drawn only at the end of a period, when the voice is allowed to fall. It may easily be gathered at the intervals of the period, when the voice is suspended only for a moment; and, by this management, one may always have a sufficient stock for carrying on the longest sentence, without improper interruptions.

Pauses in reading must generally be formed upon the manner in which we uter ourselves in ordinary, sensible conversation; and not upon the stiff artificial manner, which is acquired from reading books according to the common punctuation. It will by no means be sufficient to attend to the points used is printing; for these are far from marking all the pauses, which ought to be made in reading. A mechanical attention to these resting places, has perhaps been one cause of monotomy, by leading the reader to a similar tone at every stop, and a uniform cadence at every period. The primary use of points, is to assist the reader in discerning the grammatical construction; and it is only as a secondary object, that they regulate his pronunciation. On this head, the following direction may be of use: "Though in reading, great attention should be paid to the stops, yet a greater should be given to the sense; and their correspondent times occasionally lengthened beyond what is usual

in common speech."

To render pauses pleasing and expressive, they must not only be made in the right place, but also accompanied with a proper tone of voice, by which the nature of these pauses is intimated; much more than by the length of them, which can seldom be exactly measured. Sometimes it is only a slight and simple suspension of voice that is proper; sometimes a degree of cadence in the voice is required; and sometimes that peculiar tone and cadence which denote the sentence to be finished. In all these cases, we are to regulate ourselves by attending to the manner in which nature teaches us to speak, when eagaged in real and earnest discourse with others. The following sentence exemplifies the suspending and the closing pauses: "Hope, the balm of life, sooths us under every misfortune." The first and second pauses are accompanied by an inflection of voice, that gives the hearer an expecta-

tion of something further to complete the sense: the inflection attending the third pause signifies that the sense is completed.

The preceding example is an illustration of the suspending pause, in its simple state: the following instance exhibits that pause with a degree of cadence in the voice: "If content cannot remove the disquietudes of mankind, it will at least alleviate them."

The suspending pause is often, in the same sentence, attended with both the rising and the falling inflection of voice; as will be seen in this example: "Moderate exercise, and habitual temperance', strengthen the constitution."\*

<sup>\*</sup> The rising inflection is denoted by the scute; the falling, by the grave accent.

As the suspending pause may be thus attended with both the rising and the falling inflection, it is the same with regard to the closing pause: it admits of both. The falling inflection generally accompanies it; but it is not unfrequently connected with the rising inflection. Interrogative sentences, for instance, are often terminated in this manner: as, "Am I ungrateful'?" "Is he in earnest'?"

But where a sentence is begun by an interrogative pronoun or adverb, it is commonly terminated by the falling inflection: as, "What has he gained by his folly'?" "Who will assist him'?" "Where is the messenger'?" "When

did he arrive' ?"

When two questions are united in one sentence, and connected by the conjunction or, the first takes the rising, the second the falling inflection: as,

"Does his conduct support discipline, or destroy it'?"

The rising and falling inflections must not be confounded with emphasis. Though they may often coincide, they are, in their nature, perfectly distinct.

Emphasis sometimes controls those inflections.

The regular application of the rising and falling inflections, confers so much beauty on expression, and is so necessary to be studied by the young reader, that we shall insert a few more examples to induce him to pay greater attention to the subject. In these instances, all the inflections are not marked. Such only are distinguished, as are most striking, and will best serve to show the reader their utility and importance.

"Manufactures', trade', and agriculture', certainly employ more than nine-

teen parts in twenty of the human species."

"He who resigns the world has no temptation to envy', hatred', malice', anger'; but is in constant possession of a serene mind: he who follows the pleasures of it, which are in their very nature disappointing, is in constant search of care', solicitude', remorse', and confusion'."

"To advise the ignorant', relieve the needy', comfort the afflicted', are du-

ties that fall in our way almost every day of our lives."

"Those evil spirits, who, by long custom, have contracted in the body habits of lust' and sensuality'; malice' and revenge'; an aversion to every thing that is good', just', and laudable', are naturally seasoned and prepared for pain and misery."

"I am persuaded, that neither death', nor life'; nor angels', nor principalities', nor powers'; nor things present', nor things to come'; nor height', nor depth'; nor any other creature', shall be able to separate us from the love

of God\."

The reader who would wish to see a minute and ingenious investigation of the nature of these inflections, and the rules by which they are governed, may consult Walker's Elements of Elocution.

#### SECTION VIII.

### Manner of reading Verse.

When we are reading verse, there is a peculiar difficulty in making the pauses justly. The difficulty arises from the melody of verse, which dictates to the ear pruses or rests of its own: and to adjust and compound these properly with the pruses of the sense, so as neither to hurt the ear, nor offend the understanding, is so very nice a matter, that it is no wonder we so selden meet with good readers of poetry. There are two kinds of pauses that belong to the melody of verse: one is, the pause at the end of the line; and the other, the cessural pause in or near the middle of it. With regard to the pause at the end of the line; and the other, the cessural pause in or near the middle of it. With regard to the range it is not pronunciation. In respect to blank verse, we ought also to serve it in our pronunciation. In respect to blank verse, we ought also to melody, or for what end has the fact composed in verse, if in reading his lines, we suppress his numbers, by omitting the final pause; and degrade them, we in omunciation, into mere prose? At the same time that we aftend to this pause, every appearance of sing-song and tone must be carefully guarded

against. The close of the line where it makes no pause in the meaning, ought not to be marked by such a tone as is used in finishing a sentence; but, without either fall or elevation of the voice, it should be denoted only by so slight a suspension of sound, as may distinguish the passage from one line to

another, without injuring the meaning.

The other kind of melodious pause, is that which falls somewhere about the middle of the verse, and divides it into two hemistichs; a pause, not so great as that which belongs to the close of the line, but still sensible to an ordinary ear. This, which is called the cassural pause, may fall, in English heroick verse, after the 4th, 5th, 6th, or 7th syllable in the line. Where the verse is so constructed, that this casural pause coincides with the slightest pause or division in the sense, the line can be read easily; as in the two first verses of Pope's Messiah :

"Ye nymphs of Solyma''! begin the song;
"To heav'nly themes'', sublimer strains belong."

But if it should happen that words which have so strict and intimate a connexion, as not to bear even a momentary separation, are divided from one another by this casural pause, we then feel a sort of struggle between the sense and the sound, which renders it difficult to read such lines harmoniously. The rule of proper pronunciation in such cases, is to regard only the pause which the sense forms; and to read the line accordingly. The neglect of the cæsural pause may make the line sound somewhat unharmoneously; but the effect would be much worse, if the sense were sacrificed to the sound. For instance, in the following lines of Milton,

> "What in me is dark. "Illumine; what is low, raise and support."

The sense clearly dictates the pause after illumine, at the end of the thirdsyllable, which, in reading, ought to be made accordingly; though, if the melody only were to be regarded, illumine should be connected with what follows, and the pause not made till the fourth or sixth syllable. So in the following line of Pope's Epistle to Dr. Arbuthnot,

"I sit, with sad civility I read."

The ear plainly points out the casural pause as falling after sad, the fourth syllable. But it would be very bad reading to make any pause there, so as to separate sad and civility. The sense admits of no other pause than after the second syllable sit, which therefore must be the only pause made in reading this part of the sentence.

There is another mode of dividing some verses, by introducing what may be called demi-cesuras, which require very slight pauses; and which the reader should manage with judgement, or he will be apt to fall into an affected sing-song mode of pronouncing verses of this kind. The following lines

exemplify the demi-cæsura ·

"Warms' in the sun", refreshes' in the breeze, "Glows' in the stars", and blossoms' in the trees;

"Lives' through all life"; extends' through all extent, "Spreads' undivided" operates' unspent."

Before the conclusion of this introduction, the Compiler takes the liberty to recommend to teachers, to exercise their pupils in discovering and explaining the emphatick words, and the proper tones and pauses, of every portion assigned them to read, previously to their being called out to the performance. These preparatory lessons, in which they should be regularly examined, will improve their judgement and taste; prevent the practice of reading without attention to the subject; and establish a habit of readily discovering the meaning, force, and beauty, of every sentence they peruse.

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## THE ENGLISH READER.

## PART I. PIECES IN PROSE.

### CHAPTER I.

### SELECT SENTENCES AND PARAGRAPHS.

### SECTION I.

1. DILIGENCE, industry, and proper improvement of time, are material duties of the young.

2. The acquisition of knowledge is one of the most honourable.

occupations of youth

3. Whatever useful or engaging endowments we possess, virtue is requisite, in order to their shining with proper lustre.

4. Virtuous youth gradually brings forward accomplished and

flourishing manhood.

5. Sincerity and truth form the basis of every virtue.

6. Disappointments and distress are often blessings in disguise.
7. Change and alteration form the very essence of the world.
8. True happiness is of a retired nature, and an enemy to pomp

and noise.

9. In order to acquire a capacity for happiness, it must be our first study to rectify inward disorders.

10. Whatever purifies, fortifies also the heart.

11. From our eagerness to grasp, we strangle and destroy plea-

12. A temperate spirit, and moderate expectations, are excel-

lent safeguards of the mind, in this uncertain and changing state. 13. There is nothing, except simplicity of intention, and purity of principle, that can stand the test of near approach and strict

14. The value of any possession is to be chiefly estimated, by the relief which it can bring us in the time of our greatest need.

15. No person who has once yielded up the government of his mind, and given loose rein to his desires and passions, can tell how far they may carry him.

16. Tranquillity of mind is always most likely to be attained. when the business of the world is tempered with thoughtful and

serious retreat.

17. He who would act like a wise man, and build his house on the rock, and not on the sand, should contemplate human life, not only in the sunshine, but in the shade.

NOTE.

In the first chapter, the compiler has exhibited sentences in a great variety of construction, said in all the diversity of panetustion. If well practised upon, he presumes they will faily prepare the young reader for the various purses, indections, and modulations of folios, which the succeeding pieces require. The Author's English Exercises," under the highest of Punctuation, will afford the learner additional scope for improving thinself in reading sentences and pursuants variously constructed.

B 2

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18. Let usefulness and beneficence, not ostentation and vanity, direct the train of your pursuits.

19. To maintain a steady and unbroken mind, amidst all the

shocks of the world, marks a great and noble spirit.

20. Patience, by preserving composure within, resists the impression which trouble makes from without.

21. Compassionate affections, even when they draw tears from

our eyes for human misery, convey satisfaction to the heart.
22. They who have nothing to give, can often afford relief to

others, by imparting what they feel.

23. Our ignorance of what is to come, and of what is really good or evil, should correct anxiety about wordly success.

24. The veil which covers from our sight the events of suc-

ceeding years, is a veil woven by the hand of mercy.

25. The best preparation for all the uncertainties of futurity, consists in a well-ordered mind, a good conscience, and a cheerful submission to the will of Heaven.

### SECTION II.

1. The chief misfortunes that befall us in life, can be traced to some vices or follies which we have committed.

2. Were we to survey the chambers of sickness and distress, we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicious indolence and sloth.

To be wise in our own eyes, to be wise in the opinion the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide.

4. Man, in his highest earthly glory, is but a reed floating on the stream of time, and forced to follow every new direction of the current.

The corrupted temper, and the guilty passions of the bad, frustrate the effect of every advantage which the world confers on them.

6. The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison of those inward distresses of mind, occasioned by folly, by passion, and by guilt.

 No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, mal-

ice, or envy.

 Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are

brought to feel.

9. He who pretends to great sensibility towards men, and yet has no feeling for the high objects of religion, no heart to admire and adore the great Father of the universe, has reason to distrust the truth and delicacy of his sensibility.

10. When, upon rational and sober inquiry, we have established our principles, let us not suffer them to be shaken by the scoffs

of the licentious, or the cavils of the sceptical.

11. When we observe any tendency to treat religion or morals with disrespect and levity, let us hold it to be a sure indication of a perverted understanding, or a depraved heart.

12. Every degree of guilt incurred by yielding to temptation,

12. Every degree of guilt incurred by yielding to temptation, tends to debase the mind, and to weaken the generous and benevolent principles of human nature.

13. Luxury, pride, and vanity, have frequently as much influence in corrupting the sentiments of the great, as ignorance, bigotry, and prejudice, have in misleading the opinions of the multitude.

14. Mixed as the present state is, reason and religion pronounce, that generally, if not always, there is more happiness than misery, more pleasure than pain, in the condition of man.

15. Society, when formed, requires distinctions of property. diversity of conditions, subordination of ranks, and a multiplicity

of occupations, in order to advance the general good.

16. That the temper, the sentiments, the morality, and, in general, the whole conduct and character of men, are influenced by the example and disposition of the persons with whom they associate, is a reflection which has long since passed into a proverb. and been ranked among the standing maxims of human wisdom, in all ages of the world.

## SECTION III.

1. The desire of improvement discovers a liberal mind, and is connected with many accomplishments, and many virtues.

2. Innocence confers ease and freedom on the mind; and leaves

it open to every pleasing sensation.

S. Moderate and simple pleasures relish high with the temperate: in the midst of his studied refinements, the voluptuary languishes.

Gentleness corrects whatever is offensive in our manners: and, by a constant train of humane attentions, studies to alleviate

the burden of common misery.

5. That gentleness which is the characteristick of a good man, has, like every other virtue, its seat in the heart: and, let me add, nothing, except what flows from the heart, can render even

external manners truly pleasing.

6. Virtue, to become either vigorous or useful, must be habitually active: not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns, like the light of day: not like the aromatick gale, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.

7. The happiness of every man depends more upon the state of his own mind, than upon any one external circumstance: nay,

more than upon all external things put together.

8. In no station, in no period, let us think ourselves secure from the dangers which spring from our passions. Every age, and every station they beset; from youth to gray hairs, and from the peasant to the prince.

9. Riches and pleasures are the chief temptations to criminal deeds. Yet those riches, when obtained, may very possibly overwhelm us with unforeseen miseries. Those pleasures may cut

short our health and life.

10. He who is accustomed to turn aside from the world, and commune with himself in retirement, will, sometimes at least, hear the truths which the multitude do not tell him. A more sound instructer will lift his voice, and awaken within the heart those latent suggestions, which the world had overpowered and suppressed.



11. Amusement often becomes the business, instead of the relaxation, of young persons: it is then highly pernicious.

12. He that waits for an opportunity, to do much at once, may breathe out his life in idle wishes; and regret, in the last hour,

his useless intentions and barren .eal.

18. The spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to the behaviour. It is social, kind, and cheerful: far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this.

14. Reveal none of the secrets of thy friend. Be faithful to his interests. Forsake him not in danger. Abhor the thought of

acquiring any advantage by his prejudice.

15. Man, always presperous, would be giddy and insolent; always afflicted, would be sullen or despondent. Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as both to give room for wordly pursuits, and to recall, from time to time, the admonitions of conscience.

## SECTION IV.

1. Time once past never returns: the moment which is lost, is lost for ever.

2. There is nothing on earth so stable, as to assure us of undis-

turbed rest; nor so powerful, as to afford us constant protection.

3. The house of feasting too often becomes an avenue to the house of mourning. Short, to the licentious, is the interval between them.

4. It is of great importance to us, to form a proper estimate of human life; without either loading it with imaginary evils, or expecting from it greater advantages than it is able to yield.

5. Among all our corrupt passions, there is a strong and intimate connexion. When any one of them is adopted into our family,

it seldom quits until it has fathered upon us all its kindred.

6. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear.

7. Many men mistake the love, for the practice of virtue; and

are not so much good men as the friends of goodness.

8. Genuine virtue has a language that speaks to every heart throughout the world. It is a language which is understood by all. In every region, every climate, the homage paid to it is the same. In no one sentiment were ever mankind more generally agreed.

The appearances of our security are frequently deceitful.
 When our sky seems most settled and sereme, in some unserved quarter eathers the little black cloud in which the temperature.

observed quarter gathers the little black cloud in which the tempest ferments, and prepares to discharge itself on our head.

11. The man of true fortitude may be compared to the castle built on a rock, which defies the attacks of surrounding waters: the man of a feeble and timorous spirit, to a hut placed on the shore, which every wind shakes, and every wave overflows.

12. Nothing is so inconsistent with self-possession as violent anger. It overpowers reason: confounds our ideas; distorts the appearance and blackens the colour of every object. By the storms

which it raises within, and by the mischiefs which it occasions without, it generally brings on the passionate and revengeful man; greater misery than he can bring on the object of his resentment.

18. The palace of virtue has, in all ages, been represented as placed on the summit of a hill; in the ascent of which, labour is requisite, and difficulties are to be surmounted; and where a conductor is needed, to direct our way, and to aid our steps.

14. In judging of others, let us always think the best, and employ the spirit of charity and candour. But in judging of our-

selves, we ought to be exact and severe.

15. Let him, who desires to see others happy, make haste to give while his gift can be enjoyed; and remember, that every moment of delay takes away something from the value of his be-And let him who proposes his own happiness reflect, that while he forms his purpose, the day rolls on, and "the night cometh, when no man can work."

16. To sensual persons, hardly any thing is what it appears to be: and what flatters most, is always farthest from reality. There are voices which sing around them; but whose strains allure to ruin. There is a banquet spread, where poison is in every dish. There is a couch which invites them to repose; but to slumber

upon it, is death.

17. If we would judge whether a man is really happy, it is not solely to his houses and lands, to his equipage and his retinue we are to look. Unless we could see farther, and discern what joy, or what bitterness, his heart feels, we can pronounce little con-

cerning him.
18. The book is well written; and I have perused it with pleasure and profit. It shows, first, that true devotion is rational and well founded; next, that it is of the highest importance to every other part of religion and virtue; and, lastly, that it is most con-

ducive to our happiness.

19. There is certainly no greater felicity, than to be able to look back on a life usefully and virtuously employed; to trace our own progress in existence, by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas, as shall support the expenses of that time, which is to depend wholly upon the fund aiready acquired.

### SECTION V.

1. What avails the show of external liberty, to one who has lost the government of himself?

2. He that cannot-live well to-day, (says Martial,) will be less

qualified to live well to-morrow.

3. Can we esteem that man prosperous, who is raised to a situa-tion which flatters his passions, but which corrupts his principles, disorders his temper, and finally oversets his virtue?

4. What misery does the vicious man secretly endure!—Adversity! how blunt are all the arrows of thy quiver in comparison

with those of guilt!

5. When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter.

6. How strangely are the opinions of men altered, by a change

in their condition!
7. How many have had reason to be thankful, for being disap-

7. How many have had reason to be thankful, for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen would have

occasioned their ruin!

8. What are the actions which afford in the remembrance a rational satisfaction? Are they the pursuits of sensual pleasure, the riots of jollity, or the displays of show and vanity? No: I appeal to your hearts, my friends, if what you recollect with most pleasure, are not the innocent, the virtuous, the honourable parts of your past life.

9. The present employment of time should frequently be an object of thought. About what are we now busied? What is the altimate scope of our present pursuits and cares? Can we justify them to ourselves? Are they likely to produce any thing that will survive the moment, and bring forth some fruit for futurity?

10. Is it not strange (says an ingenious writer,) that some persons should be so delicate as not to bear a disagreeable picture in the house, and yet, by their behaviour, force every face they see about them, to wear the gloom of uneasiness and discontent?

11. If we are now in health, peace and safety, without any particular or uncommon evils to afflict our condition, what more can we reasonably look for in this vain and uncertain world? How little can the greatest prosperity add to such a state? Will any future situation ever make us happy, if now, with so few causes of grief, we imagine ourselves miserable? The evil lies in the state of our mind, not in our condition of fortune; and by no alteration of circumstances is likely to be remedied.

12. When the love of unwarrantable pleasures, and of vicious companions, is allowed to amuse young persons, to engross their time, and to stir up their passions; the day of ruin,—let them take heed, and beware! the day of irrecoverable ruin begins to draw nigh. Fortune is squandered; health is broken; friends are of-

fended, affronted, estranged; aged parents, perhaps, sent afflicted and mourning to the dust.

13. On whom does time hang so heavily, as on the slothful and lazy? To whom are the hours so lingering? Who are so often devoured with spleen, and obliged to fly to every expedient, which can help them to get rid of themselves? Instead of producing tranquillity, indolence produces a fretful restlessmess of mind; gives rise to cravings which are never satisfied; mourishes a sickly, effeminate delicacy, which sours and corrupts every pleasure.

## SECTION VI.

1. We have seen the husbandman scattering his seed upon the furrowed ground! It springs up, is gathered into his barns, and crowns his labours with joy and plenty.—Thus the man who distributes his fortune with generosity and prudence, is amply repaid by the gratitude of those whom he obliges, by the approbation of his own mind, and by the favour of Heaven.

Temperance, by fortifying the mind and body, leads to happiness intemperance, by enervating them, ends generally in misery.

3. Title and ancestry render a good man more illustrious; but an

ill one, more contemptible. Vice is infamous, though in a prince;

and virtue honourable, though in a peasant.

4. An elevated genius, employed in little things, appears (to use the simile of Longinus) like the sun in his evening declination: he remits his splendour, but retains his magnitude; and pleases more, though he dazales less.

5. If envious people were to ask themselves, whether they would exchange their entire situations with the persons envie :, (I mean their minds, passions, notions, as well as their persons, fortunes, and dignities,)—I presume the self-love, common to human nature, would generally make them prefer their own condition.

6. We have obliged some persons:—very well!—what would we have more? Is not the consciousness of doing good, a suffi-

cient reward?

7. Bo not hurt yourselves or others, by the pursuit of pleasure. Consult your whole nature. Consider yourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social, but immortal.

8. Art thou poor?—Show thyself active and industrious, peaceable and contented. Art thou wealthy?—Show thyself beneficent

and charitable, condescending and humane.

9. Though religion removes not all the evils of life, though it promises no continuance of undisturbed prosperity, (which indeed it were not salutary for man always to enjoy,) yet, if it mitigates the evils which necessarily belong to our state, it may justly be said to give "rest to them who labour and are heavy laden.

10 What a smiling aspect does the love of parents and children, of brothers and sisters, of friends and relations, give to every surrounding object, and every returning day! With what a lustre does it gild even the small habitation, where this placed intercourse dwells! where such scenes of heartfelt satisfaction suc-

ceed uninterruptedly to one another!

11. How many clear marks of benevolent intention appear every where around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle presented to the view of man! What supply contrived for his wants! What a variety of objects set before him, to gratify his senses, to employ his understanding, to entertain his imagina-tion, to cheer and gladden his heart!

12. The hope of future happiness is a perpetual source of conso-

lation to good men. Under trouble, it sooths their minds; amidst temptation, it supports their virtue; and, in their dying moments, enables them to say, "O death! where is thy sting? O grave! where is thy victory?"

SECTION VII. 7

1. Agesilaus, king of Sparta, being asked, "What things he thought most proper for boys to learn," answered, "Those which they ought to practise when they come to be men." A wiser than Agesilaus has inculcated the same sentiment: "Train up a child in the way he should go, and when he is old he will not depart

2. An Italian philosopher expressed in his motto, that "time was his estate." An estate indeed which will produce nothing

ithout cultivation; but which will always abundantly repay the Labours of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show, rather than use.

3. When Aristotle was asked, "What a man could gain by telling a falsehood," he replied, "Not to be credited when he

speaks the truth."

4. L'Estrange, in his Fables, tells us that a number of frolicksome hoys were one day watching frogs, at the side of a pond; and that, as any of them put their heads above the water, they pelted them down again with stones. One of the frogs, appealing to the humanity of the boys, made this striking observation; "Children, you do not consider, that though this may be sport to you, it is death to us."

5. Sully, the great statesman of France, always retained at his table, in his most prosperous days, the same frugality to which he had been accustomed in early life. He was frequently reproached, by the courtiers, for this simplicity; but he used to reply to them, in the words of an ancient philosopher: "If the guests are men of sense, there is sufficient for them: if they are not, I can

very well dispense with their company."

6. Socrates, though primarily attentive to the culture of his mind, was not negligent of his external appearance. His cleanliness resulted from those ideas of order and decency which governed all his actions; and the care which he took of his health, from

his desire to preserve his mind free and tranquil.

7. Eminently pleasing and honourable was the friendship between David and Jonathan. "I am distressed for thee, my brother Jonathan," said the plaintive and surviving David; "very pleasant hast thou been to me: thy love for me was wonderful; passing the love of women."

8. Sir Philip Sidney, at the battle near Zutphen, was wounded by a musket ball, which broke the bone of his thigh. He was carried about a mile and a half, to the camp; and being faint with the loss of blood, and probably parched with thirst through the heat of the weather, he called for drink. It was immediately brought to him: but, as he was putting the vessel to his mouth, a poor wounded soldier, who happened at that instant to be carried by him, looked up to it with wishful eyes. The gallant and generous Sidney took the bottle from his mouth, and delivered it to

the soldier, saying, "Thy necessity is yet greater than mine."

9. Alexander the Great demanded of a pirate, whom he had taken, by what right he infested the seas? "By the same right," replied he, "that Alexander enslaves the world. But I am called a robber, because I have only one small vessel; and he is styled a conqueror, because he commands great fleets and armies." We too often judge of men by the splendour, and not by the merit of.

their actions.

10. Antoninus Pius, the Roman Emperor, was an amiable and good man. When any of his courtiers attempted to inflame him with a passion for military glory, he used to answer: "That he more desired the preservation of one subject, than the destruction of a thousand enemies."

11. Men are too often ingenious in making themselves misera-



ble, by aggravating to their own fancy, beyond bounds, all the evils which they endure. They compare themselves with none but those whom they imagine to be more happy, and complain, that upon them alone has fallen the whole load of human sorrows. Would they look with a more impartial eye on the world, they would see themselves surrounced with sufferers; and find that they are only drinking out of that mixed cup, which Providence has prepared for all.—"I will restore thy daughter again to lite," sand the eastern sage, to a prince who grieved immoderately for the loss of a below the child, "provided thou art able to engrave on her tomb, the names of three persons who have never mounted." The prince made inquiry after such persons; but found the inquiry vain, and was silent.

SECTION VIII.

1. He that hath not ule over his own spirit, is like a city that is broken down, and without walls.

2. A soft answer turneth away wrath; but grievous words stir

up anger.

3. Better is a cinner of herbs where love is, than a stalled ox and hatred therewith.

4. Pride goeth before destruction; and a haughty spirit before

5. Hear counsel, and receive instruction, that thou mayest be

truly wise.
6. Faithful are the wounds of a friend; but the kisses of an

enemy are deceitful. Open rebuke is better than secret love.
7. Seest thou a man wise in his own conceit? There is more

hope of a fool than of him.

8. He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.

9. He that hath pity on the poor, lendeth to the Lord; that

which he hath given, will he pay him again.

10. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

11. He that planted the ear, shall he not hear? He that formed

the eye, shall he not see?

12. I have been young, and now I am old; yet have I never seen the righteous forsaken, nor his seed begging bread.

13. It is better to be a door-keeper in the house of the Lord,

than to dwell in the tents of wickedness.

14. I have seen the wicked in great power; and spreading himself like a green bay-tree. Yet he passed away: I sought him, but he could not be found.

15. Happy is the man that findeth wisdom. Length of days is in her right hadd; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

16. How good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment: Like the dew of hormon, and the dew that descended upon the mountains of Zion.

17. The sluggard will not plough by reason of the cold, he

shall therefore beg in harvest, and have nothing.

.18. I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over

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with thorns; nettles had covered its face; and the stone wall was broken down. Then I saw, and considered it well. I looked upon it, and received instruction.

19. Honourable age is not that which standeth in length of time; nor that which is measured by number of years:—But wisdom is

the gray hair to man; and an unspotted life is old age.

20. Solomon, my son, know thou the GoJ of thy fathers; and serve him with a perfect heart, and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

SECTION IX. 9

1. That every day has its pains and sorrows is universally experienced, and almost universally confessed. But let us not attend only to mountful truths: if we look impartially about us, we shall find, that every day has likewise its measures and its joys.

2. We should cherish sentiments of charity towards all men. The Author of all good nourishes much piety and virtue in hearts that are unknown to us; and beholds repentance ready to spring

up among many, whom we consider as reprobates.

3. No one ought to consider himself as insignificant in the sight of his Creator. In our several stations, we are all sent forth to be labourers in the vineyard of our heavenly Father. Every man has his work allotted, his talent committed to him; by the due improvement of which he may, in one way or other, serve God, promote virtue, and be useful in the world.

4. The love of praise should be preserved under proper subordination to the principle of duty. In itself, it is a useful motive to action; but when allowed to extend its influence too far, it corrupts the whole character, and produces guilt, disgrace, and misery. To be entirely destitute of it, is a defect. To be governe by it, is depravity. The proper adjustment of the several principles of action in human nature is a matter that deserves our highest attention. For when any one of them becomes either too weak or too strong, it endangers both our virtue and our happiness.

5. The desires and passions of a vicious man, having once obtained an unlimited sway, trample him under their feet. They make him feel that he is subject to various, contradictory, and imperious masters, who often pull him different ways. His soul is rendered the receptacle of many repugnant and jarring dispositions; and resembles some barbarous country, cantoned out into different principalities, which are continually waging war on one another.

6. Diseases, poverty, disappointment, and shame, are far from being, in every instance, the unavoidable doom of man. They are much more frequently the offspring of his own misguided choice. Intemperance engenders disease, sloth produces poverty, pride creates disappointments, and dishonesty exposes to shame. The ungoverned passions of men betray them into a thousand follies; their follies into crimes: and their crimes into misfortunes.

7. When we reflect on the many distresses which abound in human life; on the scanty proportion of happiness which any man is here allowed to enjoy; on the small difference which the diversity of fortune makes on that scanty proportion; it is surprising that savy should ever have been a prevalent passion among men, much

more that it should have prevailed among Christians. Where so much is suffered in common, little room is left for envy. There is more occasion for pity and sympathy, and inclination to assist each other.

8. At our first setting out in life, when yet unacquainted with the world and its snares, when every pleasure enchants with its smile, and every object shines with the gloss of novelty, let us beware of the seducing appearances which surround us; and recollect what others have suffered from the power of headstrong de-If we allow any passion, even though it be esteemed innocent, to acquire an absolute ascendant, our inward peace will be impaired. But if any, which has the taint of guilt, take early possession of our mind, we may date, from that moment, the ruin of our tranquillity.

9. Every man has some darling passion, which generally affords the first introduction to vice. The irregular gratifications, into which it occasionally seduces him, appear under the form of venial weaknesses; and are indulged, in the beginning, with scrupulousness and reserve. But, by longer practice, these restraints weaken, and the power of habit grows. One vice brings in another to its aid. By a sort of natural affinity they connect and entwine themselves together; till their roots come to be spread wide and

deep over all the soul.

## SECTION X.

1. Whence arises the misery of this present world? It is not owing to our cloudy atmosphere, our changing seasons, and inclement skies. It is not owing to the debility of our bodies, or to the unequal distribution of the goods of fortune. Amidst all disadvantages of this kind, a pure, a steadfast, and enlightened mind, possessed of strong virtue, could enjoy itself in peace, and smile at the impotent assaults of fortune and the elements. It is within ourselves that misery has fixed its seat. Our disordered hearts, our guilty passions, our violent prejudices, and misplaced desires, are the instruments of the trouble which we endure. These sharpen the darts which adversity would otherwise point in vain against us.

2. While the vain and the licentique are revelling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are passing at that moment throughout the world; multitudes struggling for a poor subsistence, to support the wife and children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure; multitudes groaning under sickness in desolate cottages, untended and unmourned; many, apparently in a better situation of life. pining away in secret with concealed griefs; families weeping over the beloved friends whom they have lost, or in all the bitterness of anguish, bidding those who are just expiring the last a lieu.

\$. Never adventure on too near an approach to what is evil. Familiarize not yourselves with it, in the slightest instances, without fear. Listen with reverence to every reprehension of conscience; and preserve the most quick and accurate sensibility to right and wrong. If ever your moral impressions begin to decay, and your natural abhorrence of guilt to lessen, you have ground to dread that the ruin of virtue is fast approaching.

4. By disappointments and trials the violence of our passions is tamed, and our minds are formed to sobriety and reflection. In the varieties of life, occasioned by the vicissitudes of worldly fortune, we are inured to habits both of the active and the suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal then must the consequences have been, had it yielded us more complete enjoyment? If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have seduced our affections, if no troubles had been mingled with its pleasures?

5. In seasons of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or a worthy mind. Instead of sinking under trouble, and declaring "that his soul is weary of life," it becomes a wise and a good man, in the evil day, with firmness to maintain his post; to bear up against the storm; to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue; and never to give up the

hope that better days may yet arise.

6. How many young persons have at first set out in the world with excellent dispositions of heart; generous, charitable, and humane; kind to their friends, and amiable among all with whom they had intercourse! And yet, how often have we seen all those fair appearances unhappily blasted in the progress of life, merely through the influence of loose and corrupting pleasures: and those very persons, who promised once to be blessings to the world, sunk down, in the end, to be the burden and nuisance of society!

7. The most common propensity of mankind, is, to store futurity with whatever is agreeable to them; especially in those periods of life, when imagination is lively, and hope is ardent. Looking forward to the year now beginning, they are ready to promise them selves much, from the foundations of prosperity which they have laid; from the friendships and connexions which they have secured; and from the plans of conduct which they have formed. Alas! how deceitful do all these dreams of happiness often prove! While many are saying in secret to their hearts, "To-morrow shall be as this day, and more abundantly," we are obliged in return to say to them; "Boast not yourselves of to-morrow; for you know not what a day may bring forth!"

### CHAPTER II.

### NARRATIVE PIECES.

## SECTION I.

No rank or possessions can make the guilty mind happy.

1. DIONYSIUS, the tyrant of Sicily, was far from being happy, though he possessed great riches, and all the pleasures which each and power could procure. Damocles, one of his flatterers, deceived by those specious appearances of happiness, took occasion to compliment him on the extent of his power, his treasures,

and royal magnificence: and declared that no monarch had ever

been greater or happier than Dionysius.
2. "Hast thou a mind, Damocles," says the king, "to taste this happiness; and to know, by experience, what the enjoyments are, of which thou hast so high an idea?" Damocles, with joy, The king ordered that a royal banquet should accepted the offer. be prepared, and a gilded sofa, covered with rich embroidery, placed for his favourite. Sideboards, loaded with gold and silver plate of immense value, were arranged in the apartment.

3. Pages of extraordinary beauty were ordered to attend his table, and to obey his commands with the utmost readiness, and the most profound submission. Fragrant ointments, chaplets of flowers, and rich perfumes, were added to the entertainment. table was loaded with the most exquisite delicacies of every kind. Damocles, intoxicated with pleasure, fancied himself among su-

periour beings.

4. But in the midst of all this happiness, as he lay indulging himself in state, he sees let down from the ceiling, exactly over his head, a glittering swind hung by a single hair. The sight of impending destruction put a speedy end to his joy and revelling. The pomp of his attendance, the glitter of the carved plate, and the delicacy of the viands, cease to afford him any pleasure.

5. He dreads to stretch forth his hand to the table. He throws off the garland of roses. He hastens to remove from his dangerous situation; and earnestly entreats the king to restore him to his former humble condition, having no desire to enjoy any longer

a happiness so terrible.

6. By this device, Dionysius intimated to Damocles, how miserable he was in the midst of all his treasures; and in possession of all the honours and enjoyments which royalty could bestow.

## SECTION II.

Change of external condition is often adverse to virtue.

1. In the days of Joram, king of Israel, flourished the prophet Elisha. His character was so eminent, and his fame so widely spread, that Benhadad, the king of Syria, though an idolater, sent to consult him, concerning the issue of a distemper which threat-The messenger employed on this occasion was ened his life. Hazael, who appears to have been one of the princes, or chief men of the Syrian court.

2. Charged with rich gifts from the king, he presents himself before the prophet; and accosts him in terms of the highest respect. During the conference which they held together, Elisha fixed his eyes steadfastly on the countenance of Hazael; and discerning, by a prophetick spirit, his future tyranny and cruelty, he could not

contain himself from bursting into a flood of tears.

3. When Hazael, in surprise, inquired into the cause of this sudden emotion, the prophet plainly informed him of the crimes and barbarities, which he foresaw that he would afterwards commit. The soul of Ha, ael abhorred, at this time, the thoughts of cruelty. Uncorrupted, as yet, by ambition or greatness, his indignation rose at being thought capable of the savage actions which the prophet had mentioned; and, with much warmth he replies; "But what? is thy servant a dog, that he should do this great thing?"

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4. Elisha makes no return, but to point out a remarkable change. which was to take place in his condition; "The Lord hath shown me, that thou shall be king over Syria." In course of time, allthat had been predicted came to pass. Hazael ascended the throne, and ambition took possession of his heart. "He smote the children of Israel in all their coasts. He oppressed them during all the days of king Jehoahaz:" and, from what is left on record of his actions, he plainly appears to have proved, what the prophet foresaw him to be, a man of violence, cruelty, and blood.

5. In this passage of history, an object is presented, which deserves our serious attention. We behold a man, who, in one state of life, could not look upon certain crimes without surprise and horrour; who knew so little of himself, as to believe it impossible for him ever to be concerned in committing them; that same man. by a change of condition, and an unguarded state of mind, transformed in all his sentiments; and as he rose in greatness rising also in guilt; till at last he completed that whole character of ini-BLAIR.

quity, which he once detested

SECTION III. 3

Haman, or, the misery of pride.

1. Ahasuerus, who is supposed to be the prince known amongthe Greek historians by the name of Artaxerxes, had advanced to the chief dignity in his kingdom, Haman, an Amalekite, who inherited all the ancient enmity of his race, to the Jewish nation. He appears, from what is recorded of him, to have been a very wicked minister. Raised to greatness without merit, he employed nis power solely for the gratification of his passions.

2. As the honours which he possessed were next to royal, his pride was every day fed with that servile homage, which is peculiar to Asiatick courts; and all the servants of the king prostrated themselves before him. In the midst of this general adulation.

one person only stooped not to Haman.

3. This was Mordecai the Jew; who, knowing this Amalekite to be an enemy to the people of God, and, with virtuous indignation, despising that insolence of prosperity with which he saw him lifted up, "bowed not, nor did him reverence." On this appearance of disrespect from Mordecai, Haman "was full of wrath: but he thought scorn to lay hands on Mordecai alone." Personal revenge was not sufficient to satisfy him.

4. So violent and black were his passions, that he resolved to exterminate the whole nation to which Mordecai belonged. Abusing, for his cruel purpose, the favour of his credulous sovereign, he obtained a decree to be sent forth, that, against a certain day, all the Jews throughout the Persian dominions should be

put to the sword.

5. Meanwhile, confident of success, and blind to approaching ruin, he continued exulting in his prosperity. Invited by Ahasuerus to a royal banquet, which Esther the queen had prepared, "he went forth that day joyful, and with a glad heart." But behold how slight an incident was sufficient to poison his joy! As he went forth, he saw Mordecai in the king's gate; and observed, that he still refused to do him homage: "He stood not up, nor was moved for him;" although he well knew the formidable designs, which Haman was preparing to execute.

6. One private man, who despised his greatness, and disdained submission, while a whole king dom trembled before him, one spirit, which the utmost stretch of his power could neither subdue nor humble, blasted his triumphs. His whole soul was shaken with a storm of passion. Wrath, pride, and desire of revenge, rose into fury. With difficulty he restrained himself in publick; but as soon as he came to his own house, he was forced to disclose the agony of his mind.

7. He gathered together his friends and family, with Zeresh his wife. "He told them of the glory of his riches, and the multitude of his children, and of all the things wherein the king had promoted him; and how he had advanced him above the princes and servants of the king. He said, moreover, Yea, Esther the queen suffered no man to cope in with the king, to the banquet that she had prepared, but myself; and to-morrow also am I invited to her with the king." After all this preamble, what is the conclusion? "Yet all this availeth me nothing, so long as I see

Mordecai the Jew sitting at the king's gate,"

8. The sequel of Haman's history I shall not now pursue. It might afford matter for much instruction, by the conspicuous justice of God in his fall and punishment. But contemplating only the singular situation, in which the expressions just quoted present him, and the violent agitation of his mind which they display, the following reflections naturally arise: How miserable is vice, when one guilty passion creates so much torment! how unavailing is prosperity, when in the height of it, a single disappointment can destroy the relish of all its pleasures! how weak is human nature, which, in the absence of real, is thus prone to form to itself imaginary woes!

SECTION IV.

Lady Jane Gray.

1. This excellent personage was descended from the royal line of England by both her parents. She was carefully educated in the principles of the reformation; and her wisdom and virtue rendered her a shining example to her sex. But it was her lot to continue only a short period on this stage of being; for, in early life, she fell a sacrifice to the wild ambition of the duke of Northumberland; who promoted a marriage between her and his son, lord Guilford Dudley; and raised her to the throne of England, in opposition to the rights of Mary and Elizabeth.

2. At the time of their marriage, she was only about eighteen years of age, and her husband was also very young: a season of life very unequal to oppose the interested views of artful and aspiring men; who, instead of exposing them to danger, should

have been the protectors of their innocence and youth.

3. This extraordinary young person, besides the solid endowments of piety and virtue, possessed the most engaging disposition, the most accomplished parts and being of an equal age with king Edward VI, she had received all her education with him, and seeme teven to possess a greater facility in acquiring every part of manly and classical literature.

4. She had attained a knowledge of the Roman and Greek languages, as well as of several modern tongues: had passed most of her time in an application to learning; and expressed a great in-



difference for other occupations and amusements usual with her sex and station.

5. Roger Ascham, tutor to the lady Elizabeth, having at one time paid her a visit, found her employed in reading Plato, while the rest of the family were engaged in a party of hunting in the park; and upon his a miring the singularity of her choice, she told him, that she "received more pleasure from that author, than others could reap from all their sport and gayety."

6. Her heart, replete with this love of literature and serious

studies, and with tenderness towards her husband, who was deserving of her affection, had never opened itself to the flattering allurements of ambition; and the information of her advancement to the throne was by no means agreeable to her. She even re-fused to accept the crown; pleaded the preferable right of the two princesses; expressed her dread of the consequences attending an enterprise so dangerous, not to say so criminal; and desired to remain in that private station in which she was born.

7. Overcome at last with the entreaties, rather than reasons, of her father and father-in-law, and, above all, of her husband, she submitted to their will, and was prevailed on to relinquish her own ju gement. But her election was of very short continuance. ju gement. The nation declared for queen Mary; and the lady Jane, after wearing the vain pageantry of a crown during ten days, returned to a private life, with much more satisfaction than she felt when

oyalty was tendered to her.

8. Queen Mary, who appears to have been incapable of genetosity or clemency, determined to remove every person, from whom the least danger could be apprehended. Warning was, therefore, given to lady Jane to prepare for death; a doom which she nad expected, and which the innocence of her life, as well as the misfortunes to which she had been exposed, rendered no unwelcome news to her.

9. The queen's bigoted zeal, under colour of tender mercy to the prisoner's soul, induced her to send priests, who molested her with perpetual disputation; and even a reprieve of three days was granted her, in hopes that she would be persuaded, during that time, to pay, by a timely conversion to popery, some regard

to her eternal welfare.

10. Lady Jane had presence of mind, in those melancholy circumstances, not only to defend her religion by solid arguments, but also to write a letter to her sister, in the Greek language; in which, besides sending her a copy of the Scriptures in that tongue, she exhorted her to maintain, in every fortune, a like

steady perseverance.

11. On the day of her execution, her husband, lord Guilford, desired permission to see her; but she refused her consent, and sent him word, that the tenderness of their parting would overcome the fortitude of both; and would too much unbend their minds from that constancy, which their approaching and required of them. Their separation, she said, would be only for a moment; and they would soon rejoin each other in a scene, where their affections would be for ever united; and where death, disappointment, and misfortune, could no longer have access to them, or disturb their eternal felicity.

12. It had been intended to execute the lady Jane and lord Guilford together on the same scaffold, at Tower hill; but the council, dreading the compassion of the people for their youth, beauty, innocence, and noble birth, changed their orders, and gave directions that she should be beheaded within the verge of the Tower.

13. She saw her husband led to execution; and having given him from the window some token of her remembrance, she waited with tranquillity till her own appointed hour should bring her to a like fate. She even saw his headless body carried back in a cart; and found herself more confirmed by the reports, which she heard of the constancy of his end, than shaken by so tender and melancholy a spectacle.

14. Sir John Gage, constable of the Tower, when he led her to execution, desired her to bestow on him some small present, which he might keep as a perpetual themorial of her. She gave him her table-book, in which she had just written three sentences, on seeing her husband's dead body; one in Greek, another in

Latin, a third in English.

15. The purport of them was, "that human justice was against his body, but the Divine Mercy would be favourable to his soul; and that if her fault deserved punishment, her youth, at least, and her imprudence, were worthy of excuse; and that God and posterity, she trusted, would show her favour." On the scaffold, she made a speech to the by-standers, in which the mildness of her disposition led her to take the blame entirely on herself, without uttering one complaint against the severity with which she

had been treated.

16. She said, that her offence was, not that she had laid her hand upon the crown, but that she had not rejected it with sufficient constancy; that she had less erred through ambition than through reverence to her parents, whom she had been taught to respect and obey: that she willingly received death, as the only satisfaction which she could now make to the injured state; and though her infringement of the laws had been constrained, she would show, by her voluntary submission to their sentence, that she was desirous to atone for that disobedience, into which too much filial piety had betrayed her: that she had justly deserved this punishment for being made the instrument, though the unwilling instrument, of the ambition of others: and that the story of her life, she hoped, might at least be useful, by proving that innocence excuses not great misdeeds, if they tend any way to the destruction of the commonwealth.

17. After uttering these words, she caused herself to be disrobed by her women, and with a steady, serene countenance, submitted herself to the executioner.

# SECTION V.

Ortogrul; or, the vanity of riches.

1. As Ortogrul of Basra was one day wandering along the streets of Bagdat, musing on the varieties of merchandise which the shops opened to his view; and observing the different occupations which busied the multitude on every side, he was awakened from the tranquillity of meditation, by a crowd that obstructed his

passage. He raised his eyes, and saw the chief vizier, who, hav-

ing returned from the divan, was entering his palace.

2. Ortogrul mingled with the attendants; and being supposed to have some petition for the vizier, was permitted to enter. He surveyed the spaciousness of the apartments, admired the walls hung with golden tapestry, and the floors covered with silken carpets; and despised the simple neatness of his own little habitation.

3. "Surely," said he to himself, "this palace is the seat of happiness; where pleasure succeeds to pleasure, and discontent and sorrow can have no admission. Whatever nature has provided for the elight of sense, is here spread forth to be enjoyed. What can mortals hope or imagine, which the master of this palace has not obtained? The dishes of luxury cover his table! the voice of harmony lulls him in his bowers; he breathes the fragrance of the groves of Java, and sleeps upon the down of the cygnets of Ganges.

4. He speaks, and his mandate is obeyed; he wishes, and his wish is gratified; all, whom he sees, obey him; and all, whom he hears, flatter him. How different, Oh Ortogrul, is thy condition, who art doome! to the perpetual torments of unsatisfied desire; and who hast no amusement in thy power, that can withhold thee

from thy own reflections!

5. They tell thee that thou art wise; but what does wisdom avail with poverty? None will flatter the poor; and the wise have very little power of flattering themselves. That man is surely the most wretched of the sons of wretchedness, who lives with his own faults and follies always before him; and who has none to reconcile him to himself by praise and veneration. I have long sought content, and have not found it; I will from this moment endeavour to be rich."

6. Full of his new resolution, he shut himself in his chamber for six months, to !eliberate how he should grow rich. He sometimes purposed to offer himself as a counsellor to one of the kings in ln.da; and sometimes resolved to dig for diamonds in the mines

of Golconda.

7. One day, after some hours passed in violent fluctuation of opinion, sleep insensibly seized him in his chair. He dreamed that he was ranging a desert country, in search of some one that might teach him to grow rich; and as he stood on the top of a hill, shaded with cypress, in doubt whither to direct his steps, his father appeared on a sudden standing before him. "Ortogrul," said the old man, "I know thy perplexity; listen to thy father; turn thine eye on the opposite mountain."

8. Ortogril looked, and saw a torrent tumbling down the rocks, roaring with the noise of thunder, and scattering its foam on the impending woods. Now," said his father, "behold the valley that lies between the hills." Ortogrul looked, and espied a little well, out of which issued a small rivulet. "Tell me now," said his father, "dost thou wish for sudden affluence, that may pour upon thee like the mountain torrent; or for a slow and gradual increase, resembling the rill gliding from the well?"

9. "Let me be quickly rich," said Ortogrul; "let the golden stream be quick and violeut." "Look round thee," said his father,

ence again." Ortogrul looked, and perceived the channel of

the torrent dry and dusty; but following the rivulet from the well, he trace- it to a wide lake, which the supply, slow and constant, kept always full. He awoke, and determined to grow rich by

silent profit, and persevering injustry.

10. Having sold his patrimony, he engaged in merchandise; and in twenty years purchased lands, on which he raised a house, equal in sumptuousness to that of the vicier, to which he invite all the ministers of pleasure, expecting to enjoy all the felicity which he had imagined riches able to afford. Leisure soon made him weary of himself, and he longed to be persuaded that he was great and happy. He was courteous and liberal: he gave all that approached him hopes of pleasing him, and all who should ple se him, hopes of being rewarded. Every art of praise was tried, and every source of adulatory fiction was exhausted.

11. Ortogrul heard his flatterers without delight, because he found himself unable to believe them. His own heart told him its frailties; his own understanding reproached him with his faults. "How long," said he, with a deep sigh, "have I been labouring in vain to amass wealth, which at last is useless! Let no man hereafter wish to be rich, who is already too wise to be flattered."

DR. JOHNSON.

SECTION VI. The hill of science.

1. In that season of the year, when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantick country. till curiosity began to give way to weariness; and I sat down on the fragment of a rock overgrown with moss; where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into a most perfect tranquillity; and sleep insensibly stole upon me, as I was indulging the agreeable reveries, which the objects around me naturally inspired.

2. I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forward with the liveliest expression of ardour in their countenance, though the way was in many

places steep and difficult.

3. I observed, that those, who had but just begun to climb the hill, thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view; and the summit of the highest they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds.

4. As I was gaing on these things with astonishment, a friendly instructer surfienly appeared: "the mountain before thee," said he, is the Hill of Science. On the top is the temple of Truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries; be silent and attentive."

5 After I had noticed a variety of objects, I turned my eye towards the multitudes who were climbing the steep ascent; and



observed among them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was Genius. He darted like an eagle up the mountain; and left his companions gating after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices.

6. When Pleasure warbled in the valley, he mingle in ner train. When Pride beckened towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the muses benefit him with partiality; but Truth often frowned and turned aside her face.

7. While Genius was thus wasting his strength in eccentrick flights, I saw a person of very different appearance, named Application. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him,

who had at first derided his slow and toilsome progress.

8. Indeed, there were few who ascended the hill with equal, and uninterrupted steadiness; for, besides the difficulties of the way, they were continually solicited to turn aside, by a numerous crowd of appetites, passions, and pleasures, whose importunity, when once complied with, they became less and less able to resist: and though they often returned to the path, the asperities of the road were more severely felt; the hill appeared more steep and rugged; the fruits, which were wholesome and refreshing, seemed harsh and ill tasted; their sight grew dim; and their feet tripped at every little obstruction.

9. I saw, with some surprise, that the muses, whose business was to cheer and encourage those who were toiling up the ascent, would often sing in the bowers of pleasure, and accompany those who were enticed away at the call of the passions. They accompanied them, however, but a little way; and always forsook them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives; and led them away, without resistance, to the cells of Ignorance, or the mansions of Misery.

10. Among the innumerable seducers, who were endeavouring to draw away the votaries of Truth from the path of science, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with

her chains.

11. Indolence, (for so she was called,) far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress; and the purpose she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the torpedo, which withered the strength of those who came within its influence. Her unhappy captives still turne, their faces towards the temple, and all ays hoped to arrive there; but the ground seemed to slide from beneath their feet, and they foun 'themselves at the bottom, before they suspected they had changed their place.

12. The placid serenity which at first appeare i in their countenance, changed by degrees into a melancholy languor, which was tinged with deeper and deeper gloom, as they glided down the stream of Insignificance: a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where startled passengers are awakened by the shock, and the next moment buried in the gulf of Oblivion.

13. Of all the unhappy deserters from the paths of Science, none seemed less able to return than the followers of Indolence. The captives of Appetite and Passion would often seize the moment when their tyrants were languid or asleep, to escape from their enchantment; but the dominion of Indolence was constant and unremitted; and seldom resisted, till resistance was in vain.

14. After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and evergreens, and the effulgence which beamed from the face of Science seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain! But while I was pronouncing this exclamation, with uncommon ardour, I saw, standing beside me,

a form of diviner features, and a more benign radiance.

15. "Happier," said she, "are they whom Virtue conducts to the Mansions of Content!" "What," said I, "does Virtue then reside in the vale?" "I am found," said she, "in the vale, and I illuminate the mountain. I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit in his cell. I have a temple in every heart that owns my influence; and to him that wishes for me, I am already present. Science may raise thee to eminence; but I alone can guide thee to felicity!"

16. While Virtue was thus speaking, I stretched out my arms towards her, with a vehemence which broke my slumber. The chill dews were falling around me, and the shades of evening stretched over the landscape. I hastened homeward; and resign-

ed the night to silence and meditation.

SECTION VII.

The journey of a day, a picture of human life.

1. OBIDAH, the son of Abensina, left the caravansary early in the morning, and pursued his journey through the plains of Indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited by desire; he walked swiftly forward over the vallies, and saw the hills gradually rising before him.

2. As he passed along, his ears were delighted with the morning song of the bird of paradise; he was fanned by the last flutters of the sinking breeze, and sprinkled with dew from groves of spices. He sometimes contemplated the towering height of the oak, monarch of the hills; and sometimes caught the gentle fragrance of the primrose, eldest daughter of the spring: all his senses were gratified, and all care was banished from his heart.

3. Thus he went on, till the sun approached his meridian, and the increased heat preyed upon his strength; he then looked round about him for some more commodious path. He saw, on his right hand, a grove that seemed to wave its shades as a sign of invitation; he entered it, and found the coolness and verdure

irresistibly pleasant.

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4. He did not, however, forget whither he was travelling; but found a narrow way, bordered with flowers, which appeared to have the same direction with the main road; and was pleased, that, by this happy experiment, he had found means to unite pleasure with business, and to gain the rewards of diligence without suffering its fatigues.

5. He, therefore, still continued to walk for a time, without the least remission of his ardour, except that he was sometimes tempted to stop by the musick of the birds, which the heat had assembled in the shade; and sometimes amused himself with plucking the flowers that covered the banks on either side, or the

fruits that hung upon the branches.

6. At last, the green path began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether it were longer safe to forsake the known and common track; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path, which he supposed only to make a few meanders, in compliance with the varieties of the ground, and to end at last in the common road.

7. Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object, and give way to every seasation that might sooth or divert him. He listened to every echo; he mounted every hill for a fresh prospect; he turned aside to every cascade; and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circumvolutions.

8. In these amusements, the hours passed away unaccounted; his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid to go forward lest he should go wrong, yet conscious that the time of oitering was now past. While he was thus tortured with uncertainty, the sky was overspread with clouds; the day vanished from before him; and a sudden tempest gathered round his head.

9. He was now roused by his danger to a quick and painful remembrance of his folly; he now saw how happiness is lost when ease is consulted; he lamented the unmanly impatience that prompted him to seek shelter in the grove; and despised the petty curiosity that led him on from trifle to trifle. While he was thus reflecting, the air grew blacker, and a clap of thunder broke his

meditation.

10. He now resolved to do what yet remained in his power, to tread back the ground which he had passed, and try to find some issue where the wood might open into the plain. He prostrated himself on the ground, and recommended his life to the Lord of Nature. He rose with confidence and tranquillity, and pressed on with resolution. The beasts of the desert were in motion, and on every hand were heard the mingled howls of rage and fear, and ravage and expiration. All the horrours of darkness and solitude surrounded him: the winds roared in the woods; and the torrents tambled from the hills.

11 Thus forlorn and distressed, he wandered through the wild,



without knowing whither he was going, or whether he was every moment drawing nearer to safety, or to destruction. At length, not fear, but labour, began to overcome him; his breath grew short, and his knees trembled; and he was on the point of lying down in resignation to his fate, when he beheld, through the brambles, the glimmer of a taper.

12. He advanced towards the light; and finding that it proceeded from the cottage of a hermit, he called humbly at the door, and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with

eagerness and gratitude.

13. When the repast was over, "Tell me," said the hermit, "by what chance thou hast been brought hither? I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before." Obidah then related the occurrences

of his journey, without any concealment or palliation.

14. "Son," said the hermit, "let the errours and follies, the dangers and escape of this day, sink deep into thy heart. Remember, my son, that human life is the journey of a day. We rise in the morning of youth, full of vigour, and full of expectation; we set forward with spirit and hope, with gayety and with diligence, and travel on a while in the direct road of piety towards the mansions of rest.

15. "In a short time, we remit our fervour, and endeavour to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance; but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose

in the shades of security.

16. "Here the heart softens, and vigilance subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling; and always hope to pass through them without losing the road of virtue, which, for a while, we keep in our sight, and to which we purpose to return. But temptation succeeds temptation, and one compliance prepares us for another; we in time lose the happiness of innocence, and solace our disquiet with sensual gratifications.

17. "By degrees, we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinths of inconstancy; till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horrour, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue.

18. "Happy are they, my son, who shall learn from thy example, not to despair; but shall remember, that, though the day is past, and their strength is wasted, there yet remains one effort to be made: that reformation is never hopeless, nor sincere endeavours ever unassisted; that the wanderer may at length return after all his errours; and that he who implores strength and cou-



rage from above, shall find danger and difficulty give way before him. Go now, my son, to thy repose; commit thyself to the care of Omnipotence; and when the morning calls again to toil, begin anew thy journey and thy life." DR. JOHNSON.

# CHAPTER III.

### DIDACTICK PIECES. SECTION I.

The importance of a good Education.

1. I CONSIDER a human soul, without education, like marble in the quarry: which shows none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

2. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish.

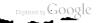
figure is in the stone, and the sculptor only finds it.

3. What sculpture is to a block of marble, education is to a hu-The philosopher, the saint, or the hero, the wise, the man soul. good, or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations; and with contemplating those virtues which are wild and uncultivated to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning. patience in sullenness and despair.

4. Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it sometimes happens in our American plantations, who can forbear admiring their fidelity, though

it expresses itself in so dreadful a manner?
5. What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be raised to, were it rightly cultivated? And what colour of excuse can there be, for the contempt with which we treat this part of our species; that we should not put them upon the common foot of humanity; that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this; and deny them that which we look upon as the proper means for attaining it?

6. It is therefore an unspeakable blessing, to be born in those



parts of the world where wisdom and knowledge flourish; though, it must be confessed, there are, even in these parts, several poor ministructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education, rise above one another by several different degrees of perfection.

7. For, to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough hewn, and but just sketched into a human figure; sometimes, we see the man appearing distinctly in all his limbs and features; sometimes, we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a Phidias or a Praxiteles could not give several nice touches and finishings.

ADDISON.

# SECTION II. On Gratitude.

1. There is not a more pleasing exercise of the mind, than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification which it affords.

2. If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good.

and the Father of mercies.

3. If gratitude, when exerted towards one another, naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture, when it is employed on this great object of gratitude; on this beneficent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for.

SECTION III.
On Forgiveness.

1. The most plain and natural sentiments of equity concur with divine authority, to enforce the duty of forgiveness. Let him who has never in his life done wrong, be allowed the privilege of remaining inexorable. But let such as are conscious of frailties and crimes, consider forgiveness as a debt which they owe to others. Common failings are the strongest lesson of mutual forbearance. We ere this virtue unknown among men, order and comfort, peace and repose, would be strangers to human life.

2. Injuries retaliated according to the exorbitant measure which passion prescribes, would excite resentment in return. The injured person would become the injurer; and thus wrongs, retaliations, and fresh injuries, would circulate in endless succession.

till the world was rendered a field of blood.

3. Of all the passions which invade the human breast, revenge is the most direful. When allowed to reign with full dominion, it is D 2

more than sufficient to poison the few pleasures which remain to man in his present state. How much soever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions which he allows to rage in his soul.

4. Those evil spirits who inhabit the regions of misery, are represented as delighting in revenge and cruelty. But all that is great and good in the universe, is on the side of clemency and mercy. The almighty Ruler of the world, though for ages offended by the unrighteousness, and insulted by the impiety of men, is

"long-suffering and slow to anger."

5. His Son, when he appeared in our nature, exhibited, both in his life and his death, the most illustrious example of forgiveness which the world ever beheld. If we look into the history of mankind, we shall find that, in every age, they who have been respected as worthy, or admired as great, have been distinguished for this virtue.

6. Revenge dwells in little minds. A noble and magnanimous spirit is always superiour to it. It suffers not from the injuries of men those severe shocks which others feel. Collected within itself, it stands unmoved by their impotent assaults; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater, by forgiving it.

SECTION IV.

Motives to the practice of gentleness.

1. To promote the virtue of gentleness, we ought to view our character with an impartial eye; and to learn, from our own failings, to give that indulgence which in our turn we claim. It is pride which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are. We claim attentions to which we are not entitled. We are rigorous to offences, as if we had never offended; unfeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level.

2. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences, be insufficient to prompt humanity, let us at least remember what we are in the sight of our Creator. Have we none of that forbearance to give one another, which we all so earnestly entreat from heaven? Can we look for clemency or gentleness from our Judge, when we are so backward to show it to our own brethren?

3. Let us also accustom ourselves, to reflect on the small moment of those things, which are the usual incentives to violence and contention. In the ruffled and angry hour, we view every appearance through a false medium. The most inconsiderable point of interest, or honour, swells into a momentous object; and the slightest attack seems to threaten immediate ruin.

4. But after passion or pride has subsided, we look around in vain for the mighty mischiefs we dreaded. The fabrick, which our



### Chap. 8. DIDACTICK PIECES.

disturbed imagination had reared, totally disappears. But though the cause of contention has dwindled away, its consequences remain. We have alienated a friend; we have imbittered an enemy; we have sown the seeds of future suspicion, malevolence, or disgust.

5. Let us suspend our violence for a moment, when causes of discord occur. Let us anticipate that period of coolness, which, of itself, will soon arrive. Let us reflect how little we have any prospect of gaining by fierce contention; but how much of the true happiness of life we are certain of throwing away. Easily, and from the smallest chink, the bitter waters of strife are let forth; but their course cannot be foreseen; and he seldom fails of suffering most from their poisonous effect, who first allowed them to

SECTION V. A suspicious temper the source of mixery to its possessor.

1. As a suspicious spirit is the source of many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges it. His friends will be few; and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. Let his caution be ever so great, the asperity of his thoughts will often break out in his behaviour; and in return for suspecting and hating, he will incur suspicion and hatred.

2. Besides the external evils which he draws upon himself, arising from alienated friendship, broken confidence, and open enmity, the suspicious temper itself is one of the worst evils which any man can suffer. If "in all fear there is torment," how miserable must be his state, who, by living in perpetual jealousy.

lives in perpetual dread!

3. Looking upon himself to be surrounded with spies, enemies and designing men, he is a stranger to reliance and trust. He knows not to whom to open himself. He dresses his countenance in forced smiles, while his heart throbs within from apprehensions of secret treachery. Hence fretfulness and ill-humour, disgust at the world, and all the painful sensations of an irritated

and imbittered-mind.

A So numerous and great are the evils arising from a suspicious disposition, that, of the two extremes, it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon, than never to trust. Safety is purphased at too dear a rate, when, in order to secure it, we are obliged to be always clad in armour, and to live in perpetual hostility with our fellows.

5. This is, for the sake of living, to deprive ourselves of the comfort of life. The man of candour enjoys his situation, whatever it is, with cheerfulness and peace. Prudence directs his intercourse with the world; but no black suspicions haunt his hours of rest. Accustomed to view the characters of his neighbours in the most favourable light, he is like one who dwells amilst those beautiful scenes of nature, on which the eye rests with pleasure.

6. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and

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treachery, resembles the traveller in the wilderness, who discerns no exjects around him but such as are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl.

BLAIR.

#### SECTION VI.

Comforts of religion.

1. There are many who have passed the age of youth and beauty; who have resigned the pleasures of that smiling season; who begin to decline into the vale of years, impaired in their health, depressed in their fortunes, stript of their friends, their children, and perhaps still more tender connexions. What resource can this world afford them? It presents a dark and dreary waste, through which there does not issue a single ray of comfort.

2. Every delusive prospect of ambition is now at an end; long experience of mankind, an experience very different from what the open and generous soul of youth had fondly dreamt of, has rendered the heart almost inaccessible to new friendships. The principal sources of activity are taken away, when they for whom we labour are cut off from us; they who animated, and who sweet-

ened all the toils of life.

s. Where then can the soul find refuge, but in the bosom of Religion? There she is admitted to those prospects of Providence and futurity, which alone can warm and fill the heart. I speak here of such as retain the feelings of humanity; whom misfortunes have softened, and perhaps rendered more delicately sensible; not of such as possess that stupid insensibility, which some are pleased to dignify with the name of Philosophy.

4. It might therefore be expected, that those philosophers, who think they stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of its consolations, would yet have the humanity to consider the very different situation of the rest of mankind; and not endeavour to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals, and to their happiness.

5. It might be expected, that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment; and tearing from them their only remaining comfort. The attempt to ridicule religion, may be agreeable to some, by relieving them from restraint upon their pleasures; and may render others very miserable, by making them doubt those truths, in which they were most deeply interested; but it can convey real good and happiness to no one individual.

SECTION VII. T Diffidence of our abilities, a mark of wisdom.

1. It is a sure indication of good sense, to be diffident of it. We then, and not till then, are growing wise, when we begin to discern how weak and unwise we are. An absolute perfection of understanding, is impossible: he makes the nearest approaches to it, who has the sense to discern, and the humility to acknowledge, its imperfections.

2. Modesty always sits gracefully upon youth; it covers a multitude of faults, and doubles the lustre of every virtue which it seems to hide: the perfections of men being like those flowers

which appear more beautiful, when their leaves are a little contracted and folded up, than when they are full blown, and display

themselves, without any reserve, to the view.

3. We are some of us very fond of knowledge, and apt to value ourselves upon any proficiency in the sciences: one science, however, there is, worth more than all the rest, and that is, the science of living well; which shall remain, when "tongues shall cease," and "knowledge shall vanish away."

4. As to new notions, and new doctrines, of which this age is very fruitful, the time will come, when we shall have no pleasure in them: nay, the time shall come, when they shall be exploded, and would have been forgotten, if they had not been preserved in those excellent books, which contain a confutation of them; like insects preserved for ages in amber, which otherwise would soon

have returned to the common mass of things.

5. But a firm belief of Christianity, and a practice suitame to it, will support and invigorate the mind to the last; and most of all, at last, at that important hour, which must decide our hopes and apprehensions: and the wisdom, which, like our Saviour, cometh from above, will through his merits, bring us thither. All our other studies and pursuits, however different, ought to be subservient to, and centre in this grand point, the pursuit of eternal happiness, by being good in ourselves, and useful to the world.

SEEL O

# SECTION VIII.

On the importance of order in the distribution of our time.

1. Time we ought to consider as a sacred trust committed to us by God; of which we are now the depositaries, and are to render an account at the last. That portion of it which he has allotted to us, is intended partly for the concerns of this world,

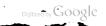
partly for those of the next.

2. Let each of these occupy, in the distribution of our time, that space which properly belongs to it. Let not the hours of hospitality and pleasure interfere with the discharge of our necessary affairs; and let not what we call necessary affairs, encroach upon the time which is due to devotion. To every thing there is a season, and a time for every purpose under the heaven. If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burean which belongs not to it. We load the wheels of time, and prevent them from earrying us along smoothly.

3. He who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But, where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distri-

bution nor review.

4. The first requisite for introducing order into the management of time, is to be impressed with a just sense of its value. Let us consider well how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and inconsistent, than in their appreciation of time. When they think of it,



as the measure of their continuance on earth, they highly prize it,

and with the greatest anxiety seek to lengthen it out.

5. But when they view it in separate parcels, they appear to hold it in contempt, and squander it with inconsiderate profusion. While they complain that life is short, they are often wishing its different periods at an end. Covetous of every other possession, of time only they are prodigal. They allow every idle man to be master of this property, and make every frivolous occupation welcome that can help them to consume it.

6. Among those who are so careless of time, it is not to be expected that order should be observed in its distribution. But, by this fatal neglect, how many materials of severe and lasting regret are they laying up in store for themselves! The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recall. What was omitted to be done at its proper moment, arises to be the torment of some future season.

7. Manhood is disgraced by the consequences of neglected youth. Old age, oppressed by cares that belonged to a former period, labours under a burden not its own. At the close of life, the dying man beholds with anguish that his days are finishing, when his preparation for eternity is hardly commenced. Such are the effects of a disorderly waste of time, through not attending to its value. Every thing in the life of such persons is misplaced. Nothing is performed aright, from not being performed in due season.

S. But he who is orderly in the distribution of his time, takes the proper method of escaping those manifold evils. He is justly said to redeem the time. By proper management, he prolongs it. He lives much in little space; more in a few years than others do in many. He can live to God and his own soul, and at the same time attend to all the lawful interests of the present world. He

looks back on the past, and provides for the future.

9. He catches and arrests the hours as they fly. They are marked down for useful purposes, and their memory remains. Whereas those hours fleet by the man of confusion like a shadow. His lays and years are either blanks, of which he has no remembrance, or they are filled up with so confused and irregular a succession of unfinished transactions, that though he remembers he has been busy, yet he can give no account of the business which has employed him.

SECTION IX. The dignity of virtue amidst corrust examples.

1. The most excellent and honourable character which can adorn a man and a Christian, is acquired by resisting the torrent of vice, and adhering to the cause of God and virtue against a corrupted multitude. It will be found to hold in general, that they, who in any of the great lines of life, have distinguished themselves for thinking profoundly, and acting nobly, have despised popular prejudices; and departed, in several things, from the common ways of the world.

2. On no occasion is this more requisite for true honour, than where religion and morality are concerned. In times of prevailing licentiousness, to maintain unblemished virtue, and uncorrupted integrity; in a publick or a private cause, to stand firm by what is fair and just, amidst discouragements and opposition; despising



groundless censure and reproach; disdaining all compliance with publick manners, when they are vicious and unlawful; and never ashamed of the punctual discharge of every duty towards God and man;—this is what shows true greatness of spirit, and will force approbation even from the degenerate multitude themselves.

3. "This is the man," (their conscience will oblige them to acknowledge;) "whom we are unable to bend to mean condescensions. We see it in vain either to flatter or to threaten him; he rests on a principle within, which we cannot shake. To this man we may, on any occasion, safely commit our cause. He is incapable of betraying his trust, or deserting his friend, or denying his

faith."

4. It is, accordingly, this steady inflexible virtue, this regard to principle, superiour to all custom and opinion, which peculiarly marked the characters of those in any age, who have shone with dis inguished lustre; and has consecrated their memory to all posterity. It was this that obtained to ancient knoch the most singular testimony of honour from heaven.

5. He continued to "walk with God," when the world apostatized from him. He pleased God, and was beloved of him; so that living among sinners, he was translated to heaven without seeing death; "Yea, speedily was he taken away, lest wickedness should have altered his understanding, or deceit begailed his soul."

6. When Sodom could not furnish ten righteous men to save it, Lot remained unspotted amidst the contagion. He lived like an angel among spirits of darkness; and the destroying flame was not permitted to go forth, till the good man was called away, by

a heavenly messenger, from his devoted city.

7. When "all flesh had corrupted their way upon the earth," then lived Noah, a righteous man, and a preacher of righteousness. He stood alone, and was scoffed by the profane crew. But they by the deluge were swept away; while on him, Providence conferred the immortal honour of being the restorer of a better race, and the father of a new world. Such examples as these, and such honours conferred by God on them who withstood the multitade of evil doers, should often be present to our minds.

8. Let us oppose them to the numbers of low and corrupt examples, which we behold around us; and when we are in hazard of being swayed by such, let us fortify our virtue, by thinking of those, who in former times, shone like stars in the midst of surrounding darkness, and are now shining in the kingdom of heaven the heightness of the firmment for ever and ever.

the brightness of the firmament, for ever and ever.

SECTION X.

The mortifications of vice greater than those of virtue.

1. Though no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course, is far greater, than what attends a course of well-doing. If we are weary of the labours of virtue, we may be assured, that the world, whenever we try the exchange, will lay upon us a much heavier load.

2. It is the outside only, of a licentious life, which is gay and smiling. Within, it conceals toil, and trouble, and deadly sorrow. For vice poisons human happiness in the spring, by introducing disorder into the heart. Those passions which it seems to in-



Part 1.

dulge, it only feeds with imperfect gratifications; and thereby strengthens them for preying, in the end, on their unhappy victims.

3. It is a great mistake to imagine, that the pain of self-denial is confined to virtue. He who follows the world, as much as he who follows Christ, must "take up his cross;" and to him assuredly, it will prove a more oppressive burden. Vice allows all our passions to range uncontrolled; and where each claims to be superiour, it is impossible to gratify all. The predominant desire can only be indulged at the expense of its rival.

4. No mortifications which virtue exacts, are more severe than those, which ambition imposes upon the love of ease, pride upon interest, and covetousness upon vanity. Self-denial, therefore belongs, in common, to vice and virtue; but with this remarkable difference, that the passions which virtue requires us to mortify it tenes to weaken; whereas, those which vice obliges us to deny, it, at the same time, strengthens. The one diminishes the pain of self-denial, by enoncerating the demand of passion: the other increases it, by remering those demands imperious and violent.

5. What distresses that occur in the calin life of virtue, can be compared to those tortures, which remorse of conscience inflicts on the wicked; to those severe humiliations, arising from guilt combined with misfortunes, which sink them to the dust; to those violent agitations of shame and disappointment, which sometimes drive them to the most fatal extremities, and make them abhor their existence! How often, in the midst of those disastrous situations, into which their crimes have brought them, have they executed the seductions of vice; and, with bitter regret, looked back to the day on which they first forsook the path of innocence!

### SECTION XI.

On Contentment.

1. CONTENTMENT produces, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them. It has indeed a kindly influence on the soul of man, in respect of every being to whom he stands related.

2. It extinguishes all murmur, repining, and ingratitude, to-wards that Being who has allotted him his part to act in this world. It destroys all inordinate ambition, and every tendency to corruption, with regard to the community wherein he is placed. It gives sweetness to his conversation, and a perpetual serenity to all his thoughts.

3. Among the many methods which might be made use of for acquiring this virtue, I shall mention only the two following. First of all, a man should always consider how much he has more than he wants; and secondly, how much more unhappy he might be

than he really is.

4. First, a man should always consider how much he has more than he wants. I am wonderfully pleased with the reply which Aristippus made to one, who condoled with him upon the loss of arm: "Why," said he, "I have three farms still, and you have but one; se that I ought rather to be afflicted for you, than you for me."

5. On the contrary, foolish men are more apt to consider what they have lost, than what they possess; and to fix their eyes upon those who are richer than themselves, rather than on those who are under greater difficulties. All the real pleasures and conveniences of life, lie in a narrow compass; but it is the humour of mankind to be always looking forward; and straining after one who has got the start of them in wealth and honour.

6. For this reason, as none can be properly called rich, who have not more than they want, there are few rich men in any of the politer nations, but among the middle sort of people, who keep their wishes within their fortunes, and have more wealth than

they know how to enjoy.

7. Persons of a higher rank, live in a kind of splendid poverty; and are perpetually wanting, because, instead of acquiescing in the solid pleasures of life, they endeavour to outvie one another in shadows and appearances. Men of sense have at all times beheld, with a great deal of mirth, this silly game that is playing over their heads; and, by contracting their desires, they enjoy all that secret satisfaction which others are always in quest of.

8. The truth is, this ridiculous chase after imaginary pleasures, cannot be sufficiently exposed, as it is the great source of those evils which generally undo a nation. Let a man's estate be what it may, he is a poor man, if he does not live within it; and naturally

sets himself to sale to any one that can give him his price.

9. When Pittacus, after the death of his brother, who had left him a good estate, was offered a great sum of money by the king of Lydia, he thanked him for his kindness; but told him, he had already more by half than he knew what to do with. In short, content is equivalent to wealth, and luxury to poverty: or, to give the thought a more agreeable turn, "Content is natural wealth," says Socrates; to which I shall add, luxury is artificial poverty.

10. I shall therefore recommend to the consideration of those,

10. I shall therefore recommend to the consideration of those, who are always aiming at superfluous and imaginary enjoyments, and who will not be at the trouble of contracting their desires, an excellent saying of Bion the philosopher, namely, "That no man has so much care, as he who endeavours after the most happiness."

11. In the second place, every one ought to reflect how much more unhappy he might be, than he really is.—The former consideration took in all those, who are sufficiently provided with the means to make themselves easy; this regards such as actually lie under some pressure or misfortune. These may receive great alleviation, from such a comparison as the unhappy person may make between himself and others; or between the misfortune which he suffers, and greater misfortunes which might have befallen him.

12. I like the story of the honest Dutchman, who, upon breaking his leg by a fall from the main-mast, told the stan ers by, it was a great mercy that it was not his neck. To which, since I have got into quotations, give me leave to add the saying of an old philosopher, who, after having invited some of his friends to dine with him, was ruffled by a person that came into the room in a passion, and threw down the table that stood before them: "Every one," says he, "has his calamity; and he is a happy man that has no greater than this."

18. We find an instance to the same purpose, in the life of doc-



tor Hammond, written by bishop Fell. As this good man was troubled with a complication of distempers, when he had the gout upon him, he used to thank God that it was not the stone; and when he had the stone, that he had not both these distempers on

him at the same time.

14. I cannot conclude this essay without observing, that there never was any system besides that of Christianity, which could effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us contented with our condition, many of the present philosophers tell us, that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a fatal necessity, to which superiour beings themselves are subject; while others, very gravely, tell the man who is miserable, that it is necessary he should be so, to keep up the harmony of the universe; and that the scheme of Providence would be troubled and perverted, were he otherwise.

15. These, and the like considerations, rather silence than satisfy a man. They may show him that his discontent is unreasonable, but they are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of these comforters, as Augustus did to his friend, who advised him not to grieve for the death of a person whom he loved, because his grief could not fetch him again: "It is for that very

reason," said the emperor, "that I grieve."

16. On the contrary, religion bears a more tender regard to human nature. It prescribes to every miserable man the means of bettering his condition: nay, it shows him, that bearing his afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter.

SECTION XII. / **Z**Rank and riches afford no ground for envy.

1. Or all the grounds of envy among men, superiority in rank and fortune is the most general. Hence, the malignity which the poor commonly bear to the rich, as engrossing to themselves all the comforts of life. Hence, the evil eye with which persons of inferiour station scrutinize those who are above them in rank; and if they approach to that rank, their envy is generally strongest against such as are just one step higher than themselves.

2. Alas! my friends, all this envious disquietude, which agitates the world, arises from a deceitful figure which imposes on the publick view. False colours are hung out: the real state of mean is not what it seems to be. The order of society requires a distinction of ranks to take place: but in point of happiness, all men come much nearer to equality than is commonly imagined; and the circumstances, which form any material difference of happiness among them, are not of that nature which renders them grounds of envy.

3. The poor man possesses not, it is true, some of the conveniences and pleasures of the rich; but, in return, he is free from many embarrassments to which they are subject. By the simplicity and uniformity of his life, he is delivered from that variety of cares, which perplex those who have great affairs to manage, in-



tricate plans to pursue, many enemies, perhaps, to encounter in

the pursuit.

4. In the tranquillity of his small habitation, and private family, he enjoys a peace which is often unknown at courts. The gratifications of nature, which are always the most satisfactory, are possessed by him to their full extent; and if he be a stranger to the refined pleasures of the wealthy, he is unacquainted also with the desire of them, and by consequence, feels no want.

5. His plain meal satisfies his appetite, with a relish probably higher than that of the rich man, who sits down to his luxurious banquet. His sleep is more sound; his health more firm; he knows not what spleen, languor, and listlessness are. His accustomed employments or labours are not more oppressive to him, then labour of attendance on courts and the great, the labours of dress, the fatigue of amusements, the very weight of idleness,

frequently are to the rich.

6. In the mean time, all the beauty of the face of nature, all the enjoyments of domestick society, all the gayety and cheerfulness of an easy mind, are as open to him as to those of the highest rank. The splendour of retinue, the sound of titles, the appearances of high respect, are indeed soothing, for a short time, to the great. But, become familiar, they are soon forgotten. Custom effaces their impression. They sink into the rank of those ordinary things, which daily recur, without raising any sensation of joy.

7. Let us cease, therefore, from looking up with discontent and envy to those, whom birth or fortune has placed above us. Let us adjust the balance of happiness fairly. When we think of the enjoyments we want, we should think also of the troubles from which we are free. If we allow their just value to the comforts we possess, we shall find reason to rest satisfied, with a very moderate, though not an opulent and splendid, condition of fortune. Often, did we know the whole, we should be inclined to pity the state of those whom we now envy.

SECTION XIII. / J

Patience under provocations our interest as well as duty.

1. THE wide circle of human society is diversified by an endless variety of characters, dispositions, and passions. Uniformity is, in no respect, the genius of the world. Every man is marked by some peculiarity which distinguishes him from another: and no where can two individuals be found, who are exactly and in all respects alike. Where so much diversity obtains, it cannot but happen, that in the intercourse which men are obliged to maintain, their tempers will often be ill adjusted to that intercourse; will jar, and interfere with each other.

2. Hence, in every station, the highest as well as the lowest, and in every condition of life, publick, private, and domestick, occasions of irritation frequently arise. We are provoked, sometimes, by the folly and levity of those with whom we are connected; sometimes, by their indifference or neglect; by the incivility of a friend, the haughtiness of a superiour, or the insolent

behaviour of one in lower station.

8. Hardly a day passes, without somewhat or other occurring, which serves to ruffle the man of impatient spirit. Of course, such a man lives in a continual storm. He knows not what it is to



enjoy a train of good humour. Servants, neighbours, friends, spouse, and children, all, through the unrestrained violence of his temper, become sources of disturbance and vexation to him. In vain is affluence; in vain are health and prosperity. The least trifle is sufficient to discompose his mind, and poison his pleasures. His very amusements are mixed with turbulence and passion.

4. I would be seech this man to consider, of what small moment the provocations which he receives, or at least imagines himself to receive, are really in themselves; but of what great moment he makes them, by suffering them to deprive him of the possession of himself. I would be seech him, to consider, how many hours of happiness he throws away, which a little more patience would allow him to enjoy: and how much he puts it in the power of the most insignificant persons to render him miserable.

5. "But who can expect," we hear him exclaim, "that he is to possess the insensibility of a stone? How is it possible for human nature to endure so many repeated provocations? or to bear calmly with so unreasonable behaviour?"—My brother! if thou canst

bear with no instances of unreasonable behaviour?"—My brother! if thou canst bear with no instances of unreasonable behaviour, withdraw thyself from the world. Thou art no longer fit to live in it. Leave the intercourse of men. Retreat to the mountain, and the desert; or shut thyself up in a cell. For here, in the midst of society,

offences must come.

6. We might as well expect, when we behold a calm atmosphere, and a clear sky, that no clouds were ever to rise, and no winds to blow, as that our life were long to proceed, without receiving provocations from human frailty. The careless and the imprudent, the giddy and the fickle, the ungrateful and the interested, every where meet us. They are the briers and thorns, with which the paths of human life are beset. He only, who can hold his course among them with patience and equanimity, he who is prepared to bear what he must expect to happen, is worthy of the name of a nath.

7. If we preserved ourselves composed but for a moment, we should perceive the insignificancy of most of those provocations which we magnify so highly. When a few suns more have rolled over our heads, the storm will, of itself, have subsided; the cause of our present impatience and disturbance will be utterly forgotten. Can we not then, anticipate this hour of calmness to our-

selves; and begin to enjoy the peace which it will certainly bring?
8. If others have behaved improperly, let us leave them to their own folly, without becoming the victim of their caprice, and punishing ourselves on their account.—Patience, in this exercise of it, cannot be too much studied by all who wish their life to flow ir a smooth stream. It is the reason of a man, in opposition to the passion of a child. It is the enjoyment of peace, in opposition to uproar and confusion.

SECTION XIV.

Moderation in our wishes recommended.

1. The active mind of man seldom or never rests satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond

desire, the aspiring wish, after something beyond what is enjoyed

2. Hence, that restlessness which prevails so generally among mankind. Hence, that disgust of pleasures which they have tried: that passion for novelty; that ambition of rising to some degree of eminence or felicity, of which they have formed to themselves an indistinct idea. All which may be considered as indications of a certain native, original greatness in the human soul, swelling beyond the limits of its present condition; and pointing to the higher objects for which it was made. Happy, if these latent remains of our primitive state, served to direct our wishes towards their proper destination, and to lead us into the path of true bliss.

3. But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feeds a very misplaced ambition. The flattering appearances which here present themselves to sense; the distinctions which fortune confers; the advantages and pleasures which we imagine the world to be capable of bestowing, fill up the ultimate wish of most men. These are the objects which engross their solitary musings, and stimulate their active labours; which warm the breasts of the young, animate the industry of the middle aged, and often keep

alive the passions of the old, until the very close of life.

4. Assuredly, there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But when these wishes are not tempered by reason, they are in danger of precipitating us into much extravagance and folly. Desires and wishes are the first springs of action. When they become exorbitant, the whole character is likely to be tainted.

5. If we suffer our fancy to create to itself worlds of ideal happiness, we shall discompose the peace and order of our minds, and foment many hurtful passions. Here, then, let moderation begin its reign; by bringing within reasonable bounds the wishes that As soon as they become extravagant, let us check them, by proper reflections on the fallacious nature of those ob-

jects, which the world hangs out to allure desire.

You have strayed, my friends, from the road which conducts to felicity; you have dishonoured the native dignity of your souls, in allowing your wishes to terminate on nothing higher than worldly ideas of greatness or happiness. Your imagination roves in a land of shadows. Unreal forms deceive you. It is no more than a phantom, an illusion of happiness, which attracts your fond admiration; nay, an illusion of happiness, which often conceals much real misery.

7. Do you imagine that all are happy, who have attained to those summits of distinction, towards which your wishes aspire? Alas! how frequently has experience shown, that where roses were supposed to bloom, nothing but briers and thorns grew! Reputation, beauty, riches, grandeur, nay, royalty itself, would, many a time, have been gladly exchanged by the possessors, for that more quiet and humble station, with which you are now dis-

8. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of wo. On the ele-E 2

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vated situations of fortune, the great calamities of life chiefly fall. There, the storm spends its violence, and there, the thunder breaks; while, safe and unhurt, the inhabitants of the vale remain below;—Retreat, then, from those vain and pernicious excursions

of extravagant desire.

9. Satisfy yourselves with what is rational and attainable. Train your minds to moderate views of human life, and human happiness. Remember, and admire, the wisdom of Agur's petition: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me: lest I be full and deny thee; and say, who is the Lord? or lest I be poor, and steal; and take the name of my God in vain."

SECTION XV.

Omniscience and omnipresence of the Deity, the source of consolation to good men.

1. I was yesterday, about sunset, walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours, which appeared in the western parts of heaven. In proportion as they faded away and went out, several stars and planets appeared one after another,

till the whole firmament was in a glow.

2. The blueness of the ether was exceedingly heightened and enlivened, by the season of the year, and the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose, at length, in that clouded majesty, which Milton takes notice of; and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights than that which the sun had before discovered to us.

3. As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought arose in me, which I believe very often perplexes and disturbs men of sericus and contemplative natures. David himself fell into it in that reflection; "When I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou

regardest him!"

4. In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me; with those innumerable sets of planets or worlds, which were moving round their respective suns; when I still enarged the idea, and supposed another heaven of suns and worlds, rising still above this which we discovered; and these still enlightened by a superiour firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former, as the stars do to us: in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

5. Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed, more than a grain of sund upon the sea-shore. The space they possess is so exceedingly little in comparison of the whole, it would scarcely make a blank in the creation. The chasm would be impercep-

tible to an eye, that could take make thole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. By the help of glasses, we see many stars, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries.

6. Huygenius carries this thought so far, that he does not think it impossible there may be stars, whose light has not yet travelled down to us, since their first creation. There is no question that the universe has certain bounds set to it; but when we consider that it is the work of Infinite Power, prompted by Infinite Goodness, with an infinite space to exert itself in, how can our imagi-

nations set any bounds to it?

7. To return, therefore, to my first thought, I could not but look upon myself with secret horrour, as a being that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature; and lost among that infinite variety of creatures, which, in all probability, swarm through all

these immeasurable regions of matter.

8. In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions, which we are apt to entertain of the Divine Nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves, in some degree, to creatures of the highest capacities, as they are creatures, that is, beings of finite and limited natures.

9. The presence of every created being is confined to a certain measure of space; and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature, than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its cir-

cumference.

10. When, therefore, we reflect on the Divine Nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear, in some measure, ascribing it to him, in whom there is no shadow of imperfection. Our reason indeed assures us, that his attributes are infinite; but the poorness of our conceptions is such, that it cannot forbear setting bounds to every thing it contemplates, till our reason comes again to our succour, and through down all those little prejudices, which rise in us unawares, and are natural to the mind of man.

11. We shall therefore utterly extinguish this melancholy thought, of our being overlooked by our Maker, in the multiplicity of his works, and the infinity of those objects among which ne seems to be incessantly employed, if we consider, in the first place, that he is omnipresent; and in the second, that he is omniscient.

12. If we consider him in his omnipresence, his being passes through, actuates, and supports, the whole frame of nature. His creation, in every part of it, is full of him. There is nothing he



has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself.

18. It would be an imperfection in him, were he able to move out of one place into another; or to withdraw himself from any thing he has created, or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosophers, he is a being whose

centre is every where, and his circumference no where.

14. In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows from his omnipresence. He cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united.

15. Were the soul separated from the body, and should it with one glance of thought start beyond the bounds of the creation; should it for millions of years, continue its progress through infinite space, with the same activity, it would still find itself within the embrace of its Creator, and encompassed by the immensity

of the Godhead.

16. In this consideration of the Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion; for, as it is impossible he should overlook any of his creatures, so we may be confident that he regards with an eye of mercy, those who endeavour to recommend themselves to his notice; and in unfeigned humility of heart, think themselves unworthy that he should be mindful of them.

### CHAPTER: IV.

## ARGUMENTATIVE PIECES.

SECTION I.

Happiness is founded in rectitude of conduct. 1. ALL men pursue good, and-would be happy, if they knew how; not happy for minutes, and miserable for hours; but happy if possible, through every part of their existence. Either, there fore, there is a good of this steady, durable kind, or there is not. If not, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve out attention or inquiry.

2. But if there be a better good, such a good as we are seeking, like every other thing, it must be derived from some cause; and that cause must either be external, internal, or mixed; in as much as, except these three, there is no other possible. Now a steady. durable good, cannot be derived from an external cause; since all derived from externals must fluctuate as they fluctuate.

8. By the same rule, it cannot be derived from a mixture of the



two; because the part which is external, will proportionably destroy its essence. What then remains but the cause internal? the very cause which we have supposed, when we place the sovereign good in mind,—in rectitude of conduct.

SECTION II.

Virtue and piety man's highest interest.

1. I FIND myself existing upon a little spot, surrounded every way by an immense unknown expansion.—Where am I? What sort of place do I inhabit? Is it exactly accommodated in every instance to my convenience? Is there no excess of cola, none of heat, to offend me? Am I never annoyed by animals, either of my ewn, or a different kind? Is every thing subservient to me, as though I had ordered all myself?—No—nothing like it—the farthest from it possible.

2. The world appears not, then, originally made for the private convenience of me alone?—It does not. But is it not possible so to accommodate it, by my own particular industry? If to accommodate man and beast, heaven and earth, if this be beyond me, it is not possible. What consequence then follows; or can there be any other than this—If I seek an interest of my own detached from that of others, I seek an interest which is chimerical,

and which can never have existence.

3. How then must I determine? Have I no interest at all? If I have not, I am stationed here to no purpose. But why no interest? Can I be contented with none but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted? The bee, the beaver, and the tribes of herding animals, are sufficient to convince me, that the thing is somewhere at least possible.

4. How, then, am I assured that it is not equally true of man? Admit it; and what follows? If so, then honour and justice are my interest; then the whole train of moral virtues are my interest; without some portion of which, not even thieves can main-

tain society.

5. But, farther still—I stop not here—I pursue this social interest as far as I can trace my several relations. I pass from my own stock, my own neighbourhood, my own nation, to the whole race of mankind, as dispersed throughout the earth. Am I not related to them all, by the mutual aids of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate?

6. Again—I must have food and clothing. Without a proper genial warmth, I instantly perish. Am I not related, in this view, to the very earth itself; to the distant sun, from whose beams I derive vigour? to that stupendous course and order of the infinite host of heaven, hawhich the times and seasons ever uniformly

pass on

7. Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare. What, then, have I to do, but to enlarge virtue into piety? Not only honour and justice, and what I owe to man, is my interest; but gratitude also, acquiescence, resignation, adoration, and all I owe to this great polity, and its great Governour our common Parent.



#### SECTION III.

The injustice of an uncharitable spirit. 1. A suspicious, uncharitable spirit, is not only inconsistent with all social virtue and happiness, but it is also, in itself unreasonable and unjust. In order to form sound opinions concerning characters and actions, two things are especially requisite, information and impartiality. But such as are most forward to decide unfavourably, are commonly destitute of both. Instead of possessing, or even requiring, full information, the grounds on which

they proceed are frequently the most slight and frivolous.

2. A tale, perhaps, which the idle have invested, the inquisitive have listened to, and the credulous have propagated; or a real incident which rumour, in carrying it along, has exaggerated and disguised, supplies them with materials of confident assertion, and decisive judgement. From an action they presently look into the heart, and infer the motive. This supposed motive they conclude to be the ruling principle; and pronounce at once concerning the whole character.

3. Nothing can be more contrary both to equity and to sound reason, than this precipitate judgement. Any man who attends to what passes within himself, may easily discern what a complicated system the human character is; and what a variety of circumstances must be taken into the account, in order to estimate it truly. No single instance of conduct whatever, is sufficient to determine it.

4. As from one worthy action, it were credulity, not charity, to conclude a person to be free from all vice; so from one which is censurable, it is perfectly unjust to infer that the author of it is without conscience, and without merit. If we knew all the attending circumstances, it might appear in an excusable light; nay, perhaps, under a commendable form. The motives of the actor may have been entirely different from those which we ascribe to him; and where we suppose him impelled by bad design, he may have been prompted by conscience and mistaken principle.

5. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and surprise. He may have sincerely repented; and the virtuous principle may have now regained its full vigour. Perhaps this was the corner of frailty; the quarter on which he lay open to the incursions of temptation; while the other avenues of his heart were

firmly guarded by conscience.

6. It is therefore evident, that no part of the government of temper deserves attention more, than to keep our minds pure from uncharitable prejudices, and open to candour and humanity in judging of others. The worst consequences, both to ourselves and to society, follow from the opposite spirit. SECTION IV.

The misfortunes of men mostly chargeable on themselves.

1. We find man placed in a world, where he has by no means the disposal of the events that happen. Calamities sometimes befull the worthiest and the best, which it is not in their power to prevent, and where nothing is left them, but to acknowledge, and to submit to the high hand of Heaven. For such visitations of trial, many good and wise reasons can be assigned, which the present subject leads me not to discuss.

2. But though those unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life. A multitude of evils beset us, for the source of which we must look to another quarter.—No sooner has any thing in the health, or in the circumstances of men, gone cross to their wish, than they begin to talk of the unequal distribution of the good things of this life; they envy the condition of others; they repine at their own lot, and fret against the Ruler of the world.

3. Full of these sentiments, one man pines under a broken constitution. But let us ask him, whether he can, fairly and honestly, assign no cause for this but the unknown decree of Heaven? Has he duly valued the blessing of health, and always observed the rules of virtue and sobriety? Has he been moderate in his life, and temperate in all his pleasures? If now he is only paying the price of his former, perhaps his forgotten inclulgences, has he any

title to complain, as if he were suffering unjustly?

4. Were we to survey the chambers of sickness and distress, we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicious indolence and sloth. Among the thousands who languish there, we should find the proportion of innocent sufferers to be small. We should see faded youth, premature old age, and the prospect of an untimely grave, to be the portion of multitudes, who, in one way or other, have brought those evils on themselves; while yet these martyrs of vice and folly have the assurance to arraign the hard fate of man, and to "fret against the Lord."

5. But you, perhaps, complain of hardships of another kind; of the injustice of the world; of the poverty which you suffer, and the discouragements under which you labour; of the crosses and disappointments of which your life has been doomed to be full.— Before you give too much scope to your discontent, let me desire

you to reflect impartially upon your past train of life.

6. Have not sloth or pride, or ill temper, or sinful passions, misled you often from the path of sound and wise conduct? Have you not been wanting to yourselves in improving those opportumities which Providence offered you, for bettering and advancing your state? If you have chosen to indulge your humour, or your taste, in the gratifications of indolence or pleasure, can you complain because others, in preference to you, have obtained those advantages which naturally belong to useful labours, and honourable pursuits?

7. Have not the consequences of some false steps, into which your passions, or your pleasures, have betrayed you, pursued you through much of your life; tainted, perhaps, your characters, involved you in embarrassments, or sunk you into neglect?—It is an old saying, that every man is the artificer of his own fortune in the world. It is certain, that the world seldom turns wholly against a man, unless through his own fault. "Religion is," in general,

"profitable unto all things."

8. Virtue, diligence, and industry, joined with good temper and prudence, have ever been found the surest road to prosperity; and where men fail of attaining it, their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable bars in it. Some, by being too artful,



forfeit the reputation of probity. Some, by being too open, are accounted to fail in prudence. Others, by being fickle and change-

able, are distrusted by all.

The case commonly is, that men seek to ascribe their disappointments to any cause, rather than to their own misconduct; and when they can devise no other cause, they lay them to the charge of Providence. Their folly leads them into vices; their vices into misfortunes; and in their misfortunes they "murmur against Providence."

10. They are doubly unjust towards their Creator. In their prosperity, they are apt to ascribe their success to their own diligence, rather than to his blessing; and in their adversity, they im ute their distresses to his providence, not to their own misbe viour. Whereas, the truth is the very reverse of this. "Every good and every perfect gift cometh from above;" and of

evil and misery, man is the author to himself.

11. When, from the condition of individuals, we look abroad to the publick state of the world, we meet with more proofs of the truth of this assertion. We see great societies of men torn in pieces by intestine dissensions, tumults, and civil commotions. We see mighty armies going forth, in formidable array, against each other, to cover the earth with bloo , and to ful the air with the cries of widows an i orphans. Sad evils these are, to which this miserable world is exposed.

12. But are these evils, I beseech you, to be imputed to God? Was it he who sent forth slaughtering armies into the field, or who filled the peaceful city with massacres and blood? Are these miseries any other than the bitter fruit of men's violent and disorderly passions? Are they not clearly to be traced to the ambition and vices of princes, to the quarrels of the great, and to the turbulence of the people?-Let us lay them entirely out of the account, in thinking of Providence; and let us think only of the "foolishness of man."

13. Did man control his passions, and form his conduct according to the dictates of wis om, humanity, and virtue, the earth would no longer be desolated by cruelty; and human societies would live in order, harmony, and peace. In those scenes chischief and violence which fill the world, let man beholf with shaine, the picture of his vices, his ignorance, and folly. Let him be humbled by the mortifying view of his own perverseness; but let not his "heart fret against the Lord." SECTION V.

On disinterested friendship.

1. I am informed that certain Greek writers, (philosophers, it seems, in the opinion of their countrymen,) have advanced some very extraordinary positions relating to friendship; as, indeed, what subject is there, which these subtle geniuses have not tortured with their sophistry?

2. The authors to whom I refer, dissuade their disciples from entering into any strong attachments, as unavoidably creating supernumerary disquietudes to those who engage in them; and, as every man has more than sufficient to call forth his solicitude. in the course of his own affairs, it is a weakness, they contend, anxiously to involve himself in the concerns of others.

3. They recommend it also, in all connexions of this kind, to hold the bands of union extremely loose; so as always to have it in one's power to straiten or relax them, as circumstances and situa-tions shall render most expedient. They add, as a capital article of their doctrine, that, "to live exempt from cares, is an essential ingredient to constitute human happiness: but an ingredient, however, which he, who veluntarily distresses himself with cares, in which he has no necessary and personal interest, must never hope to possess."

4. I have been told likewise, that there is another set of pretended philosophers, of the same country, whose tenets, concerning this subject, are of a still more illiberal and ungenerous cast. The proposition they attempt to establish, is, that "friendship is an affair of self-interest entirely; and that the proper motive for engaging in it is, not in order to gratify the kind and benevolent affections, but for the benefit of that assistance and support

which are to be derived from the connexion."

5. Accordingly they assert, that those persons are most disposed to have recourse to auxiliary alliances of this kind, who are least qualified by nature, or fortune, to depend upon their own strength and powers: the weaker sex, for instance, being generally more inclined to engage in friendships, than the male part of our species; and those who are depressed by indigence, or labouring

ander misfortunes, than the wealthy and the prosperous.

6. Excellent and obliging sages, these, undoubtedly! To strike out the friendly affections from the moral world, would be like extinguishing the sun in the natural; each of them being the source of the best and most grateful satisfactions, that Heaven has conferred on the sons of men. But I should be glad to know, what the real value of this boasted exemption from care, which they promise their disciples, justly amounts to? an exemption flattering to self-love, I confess; but which, upon many occurrences in human life, should be rejected with the utmost disdain.

7. For nothing, surely, can be more inconsistent with a wellpoised and manly spirit, than to decline engaging in any laudable action, or to be discouraged from persevering in it, by an apprehension of the trouble and solicitude, with which it may probably

be a ded.

tue herself, indeed, ought to be totally renounced, if it be right wavoid every possible means that may be productive of uneasiness: for who, that is actuated by her principles, can observe the conduct of an opposite character, without being affected with

some degree of secret dissatisfaction?

9. Are not the just, the brave, and the good, necessarily exposed to the disagreeable emotions of dislike and aversion, when they respectively meet with instances of fraud, of cowardice, or of villany? It is an essential property of every well-constituted mind, to be affected with pain, or pleasure, according to the nature of those moral appearances that present themselves to observation.

16. If sensibility, therefore, be not incompatible with true wis-

dom, (and it surely is not, unless we suppose that philosophy deadens every finer feeling of our nature,) what just reason can be assigned, why the sympathetick sufferings which may result from friendship, should be a sufficient inducement for banishing that generous affection from the human breast?

11. Extinguish all emotions of the heart, and what difference will remain, I do not say between man and brute, but between man and a mere inanimate cloud? Away then with those austere philosophers, who represent virtue as hardening the soul against

all the softer impressions of humanity!

12. The fact, certainly, is much otherwise. A truly good man is, upon many occasions, extremely susceptible of tender sentiments; and his heart expands with joy, or shrinks with sorrow, as good or ill fortune accompanies his friend. Upon the whole, then, it may fairly be concluded, that, as in the case of virtue, so in that of friendship, those painful sensations, which may sometimes be produced by the one, as well as by the other, are equally insufficient grounds for excluding either of them from taking possession of our bosoms.

13. They who insist that "utility is the first and frevailing motive, which induces mankind to enter into particular friendships," appear to me to divest the association of its most amiable and engaging principle. For to a mind rightly disposed, it is not so much the benefits received, as the affectionate zeal from which they flow, that gives them their best and most valuable recommendation.

14. It is so far indeed from being verified by fact, that a sense of our wants is the original cause of forming these amicable alliances; that, on the contrary, it is observable, that none have been more distinguished in their friendships than those, whose power and opulence, but, above all, whose superiour virtue, (a much firmer support,) have raised them above every necessity of having recourse to the assistance of others.

15. The true distinction then, in this question, is, that "although friendship is certainly productive of utility, yet utility is not the primary motive of friendship." Those selfish sensualists, therefore, who, lulled in the lap of luxury, presume to maintain the reverse, have surely no claim to attention; as they are neither qualified by reflection, nor experience, to be competent judges of the subject.

16. Is there a man upon the face of the earth, who would deliberately accept of all the wealth, and all the affluence this world can bestow, if offered to him upon the severe terms of his being unconnected with a single mortal whom he could love, or before the should be beloved? This would be to lead the wret of life of a detested tyrant, who, amidst perpetual suspicions and tarms, passes his miserable days a stranger to every tender sentiment; and utterly precluded from the heart-felt satisfactions of friendship.

Melmoth's translation of Cicero's Lakius.

SECTION VI.

On the immortality of the soul.

1. I was yesterday walking alone, in one of my friend's woods; and lost myself in it very agreeably, as I was running over, in my mind, the several arguments that establish this great point; which is the basis of morality, and the source of all the pleasing hopes, and secret joys, that can arise in the heart of a reasonable creature.

2. I considered those several proofs drawn—First, from the nature of the soul itself, and particularly its immateriality; which, though not absolutely necessary to the eternity of its duration has, I think, been evinced to almost a demonstration.

8. Secondly, from its passions and sentiments; as, particularly,

from its love of existence; its horrour of annihilation; and its hopes of immortality; with that secret satisfaction which it finds in the practice of virtue; and that uneasiness which follows upon the commission of vice.—Thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point.

4. But among these, and other excellent arguments for the immortality of the soul, there is on drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others, who have written on this subject,

though it seems to me to carry a very great weight with it.
5. How can it enter into the thoughts of man, that the soul, which is capable of immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing, almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection, that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present.

6. Were a human soul thus at a stand in her accomplishments; were her faculties to be full blown, and incapable of farther enlargements; I could imagine she might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being that is in a perpetual progress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of her Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

7. Man, considered only in his present state, seems sent into the world merely to propagate his kind. He provides himself with a successor; and immediately quits his post to make room for him. He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and which can finish their business in a short life.

8. The silk-worm, after having spun her task, lays her eggs and dies. But a man cannot take in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified?

9. How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world as only a nursery for the next; and without believing that the several generations of rational creatures, which rise up and disappears in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

10. There is not, in my opinion, a more pleasing and triumphant consideration in religion, than this of the perpetual progress, which the soul makes towards the perfection of its nature, without



ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition, which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes; and drawing nearer to him, by greater

degrees of resemblance.

11. Methinks this single consideration, of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in in-feriour natures, and all contempt in superiour. That cherub, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows that, how high soever the station is of which he stands possessed at present, the inferiour nature will, at length, mount up to it; and shine forth in the same degree of glory.

12. With what astonishment and veneration, may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection! We know not yet what we shall be; nor will it ever enter into the heart of man, to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines, that may draw nearer to another for all eternity. without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to HIM, who is the standard not only of perfection, but of happiness? ADDISON.

### CHAPTER V. DESCRIPTIVE PIECES. SECTION I.

The Seasons.

1. Among the great blessings and wonders of the creation, may be classed the regularities of times and seasons. Immediately after the flood, the sacred promise was made to man, that seedtime and harvest, cold and heat, summer and winter, day and night, should continue to the very end of all things. Accordingly, in obedience to that promise, the rotation is constantly presenting us with some useful and agreeable alteration; and all the pleasing novelty of life arises from these natural changes: nor are we less indebted to them for many of its solid comforts.

2. It has been frequently the task of the moralist and poet. to mark, in polished periods, the particular charms and conveni-ences of every change; and, indeed, such discriminate observations upon natural variety, cannot be undelightful; since the blessing which every month brings along with it, is a fresh instance of the wisdom and bounty of that Providence, which regulates the



glories of the year. We glow as we contemplate; we feel a pro-

pensity to adore, whilst we enjoy.

3. In the time of seed-sowing, it is the season of confidence: the grain which the husbandman trusts to the bosom of the earth. shall, haply, yield its seven-fold rewards. Spring presents us with a scene of lively expectation. That which was before sown, begins now to discover signs of successful vegetation. The labourer observes the change, and anticipates the harvest; he watches the progress of nature, and smiles at her influence: while the man of contemplation walks forth with the evening, amidst the fragrance of flowers, and promises of plenty; nor returns to his cottage till darkness closes the scene upon his eye. Then cometh the harvest, when the large wish is satisfied, and the granaries of nature are loaded with the means of life, even to a luxury of abundance.

4. The powers of language are unequal to the description of this happy season. It is the carnival of nature: sun and shade, coolness and quietude, cheerfulness and melody, love and gratitude, unite to render every scene of summer delightful. The division of light and darkness is one of the kindest efforts of Omnipotent Wisdom. Day and night yield us contrary blessings; and, at the same time, assist each other, by giving fresh lustre to the delights of both. Amidst the glare of day, and bustle of life, how could we sleep? Amidst the gloom of darkness, how could we labour?

5. How wise, how benignant, then, is the proper division! The hours of light are adapted to activity; and those of darkness, to rest. Ere the day is passed, exercise and nature prepare us for the pillow; and by the time that the morning returns, we are again able to meet it with a smile. Thus, every season has a charm peculiar to itself; and every moment affords some interesting innovation. MELMOTH.

SECTION II.

The cataract of Niagara, in Canada, North America.
1. This amazing fall of water is made by the river St. Lawrence, in its passage from lake Erie into the lake Ontario. The St. Lawrence is one of the largest rivers in the world; and yet the whole of its waters is discharged in this place, by a fall of a hundred and fifty feet perpendicular. It is not easy to bring the imagination to correspond to the greatness of the scene.

2: A river extremely deep and rapid, and that serves to drain the waters of almost all North America into the Atlantick Ocean, is here poured precipitately down a ledge of rocks, that rises, like a wall, across the whole bed of its stream. The river, a little above, is near three quarters of a mile broad; and the rocks,

where it grows narrower, are four hundred yards over.

3. Their direction is not straight across, but hollowing inwards like a horse-shoe: so that the cataract, which bends to the shape of the obstacle, rounding inwards, presents a kind of theatre tho most tremendous in nature. Just in the middle of this circular wall of waters, a little island, that has braved the fury of the current, presents one of its points, and divides the stream at top into two parts; but they unite again long before they reach the bottom.

4. The noise of the fall is heard at the distance of several leagues; and the fury of the waters, at the termination of their fall, is ir F 2

conceivable. The dashing produces a mist that rises to the very clouds; and which forms a most beautiful rainbow, when the sun shines. It will be readily supposed, that such a cataract entirely destroys the navigation of the stream; and yet some Indians in their canoes, as it is said, have ventured down it with safety.\*

#### SECTION III.

The grotto of Antiparos.

1. Or all the subterranean caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent, as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about one hundred years ago, at Antiparos, an inconsiderable island of the Ar-

chipelago.

2. "Having been informed," says he, "by the natives of Paros, that, in the little island of Antiparos, which lies about two miles from the former, a gigantick statue was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains, and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that, by its gloom, at first struck us with terrour, and almost repressed curiosity.

8. "Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, which their fears had formed into a monster.

4. "Incited by this extraordinary appearance, we were induced to proceed still further, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars, formed into trees and shrubs, presented a kind of petrified grove; some white, some green; and all receding in due perspective. They struck us with the more amazement, as we knew them to be mere productions of nature, who, hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement."

5. "We had as yet seen but a few of the wonders of the place; and we were introduced only into the portico of this amazing tem-In one corner of this half illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information, we made an experiment, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a hed of water:

<sup>\*</sup> This venturing down in safety, is a report, bearing upon its front its own refutation: that it should ever have found a place in the brain or the book of the elegant historian, is a matter of surprise. Canoes and other vessels with passengers, are indeed some-times unfortunately drawn down the awful declivity, but seldom a vestige of either is ever afterwards seen. The stardy mountain oak, and the towering pine, frequently takes the desperate leap, and for ever disappear.

6. "In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, ventured, with a flambeau in his hand, into this narrow aperture. continuing within it for about a quarter of an hour, he returned. bearing in his hand, some beautiful pieces of white spar which art could neither equal nor imitate. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous wav.

7. "Finding, however, that we came to a precipice which led into a spacious amphitheatre, (if I may so call it,) still deeper than any other part, we returned, and being provided with a ladder, flambeau, and other things to expedite our descent, our whole company, man by man, ventured into the same opening; and descending one after another, we at last saw ourselves all together

in the most magnificent part of the cavern." SECTION IV.

The grotto of Antiparos, continued.

 "Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering, or a more magnificent scene. The whole roof hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarcely reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights.

2. "The floor consisted of solid marble; and, in several places, magnificent columns, thrones, alters, and other objects, appeared, as if nature had designed to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and rever-

berations were almost deafening.
3. "In the midst of this grand amphitheatre rose a concretion of about lifteen feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be cele-The beautiful columns that shot up round the brated there. altar, appeared like candlesticks; and many other natural objects

represented the customary ornaments of this rite."

4. "Below even this spacious grotto, there seemed another cavern; down which I ventured with my former mariner, and discended about fifty paces by means of a rope. I at last arrivaat a small spot of level ground, where the bottom appeared difveent from that of the amphitheatre, being composed of soft of yielding to the pressure, and in which I thrust a stick to the depversix feet. In this however, as above, numbers of the most beaut is crystals were formed; one of which, particularly, resembled at like

5. "Upon our egress from this ama ing cavern, we perceive Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it distinctly. It seemed to importhat one Antipater, in the time of Alexander, had come hither; but whether he penetrated into the depths of the cavern, he loes not think fit to inform us."-This account of so beautiful and striking a scene, may serve to give us some idea of the subterraneous wonders of nature.



### SECTION V. Earthquake at Catanea.

1. One of the earthquakes most particularly described in history, is that which happened in the year 1693; the damages of which were chiefly felt in Sicily, but its motion was perceived in Germany, France, and England. It extended to a circumference of two thousand six hundred leagues; chiefly affecting the sea coasts, and great rivers; more perceivable also upon the mountains than in the valleys.

2. Its motions were so rapid, that persons who lay at their length, were tossed from side to side, as upon a rolling billow. The walls were dashed from their foundations; and no fewer than fifty-four cities, with an incredible number of villages, were either destroyed or greatly damaged. The city of Catanea, in particular, was utterly overthrown. A traveller who was on his way thither, perceived, at the distance of some miles, a black cloud.

like night, hanging over the place.

3. The sea, all of a sudden, began to roar; mount Ætna to send forth great spires of flame; and soon after a shock ensued, with a noise as if all the artillery in the world had been at once discharged. Our traveller being obliged to alight instantly, felt himself raised a foot from the ground; and turning his eyes to the city, he with amazement saw nothing but a thick cloud of dust in the air.

4. The birds flew about astonished; the sun was darkened; the beasts ran howling from the hills; and although the shock did not continue above three minutes, yet near nineteen thousand of the inhabitants of Sicily perished in the ruins. Catanea, to which city the describer was travelling, seemed the principal scene of ruin; its place only was to be found; and not a footstep of its former magnificence was to be seen remaining.

GOLDSMITH.

SECTION VI.

1. In the progress of the Divine works and government, there arrived a period, in which this earth was to be called into existence. When the signal moment, predestined from all eternity, was come, the Deity arose in his might; and with a word created the world.—What an illustrious moment was that, when, from non-existence, there sprang at once into being, this mighty globe, n which so many millions of creatures now dwell!

2. No preparatory measures were required. No long circuit means was employed. "He spake, and it was done: he complete and it stood fast. The earth was at first without form, plots of and darkness was on the face of the deep." The Alphisions of nature. He said, "Let there be light; and there was ight."

3. Then appeared the sea, and the dry land. The mountains rose; and the rivers flowed. The sun and moon began their course in the skies. Herbs and plants clothed the ground. The air the earth, and the waters, were stored with their respective inhabitants. At last, man was made after the image of God.

4. He appeared, walking with countenance erect; and received his Creator's benediction, as the Lord of this new world. The

Almighty beheld his work when it was finished, and pronounced 14.0000. Superiour beings saw with wonder this new accession "to existence. "The morning stars sang together; and all the nons of God shouted for joy.

SECTION VII.

Charity. 1. CHARITY is the same with benevolence or love; and is the term uniformly applied in the New Testament, to denote all the good affections which we ought to bear towards one another. It consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations too often do, untouched and cold. Neither is it confined to that indolent good nature, which makes us rest satisfied with being free from inveterate malice, or ill-will to our fellow-creatures, without prompting us to be of service to anv.

2. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart, as a fountain whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality, flow, as so many native streams. From general good-will to all, it extends its influence particularly to those with whom we stand in nearest connexion, and who are

directly within the sphere of our good offices.

3. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestick life. I mean not that it imports a promiscuous, undistinguished affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue; and would resolve itself into mere words, without affecting the heart.

4. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend, and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness, humanity, and a solicitude for their welfare. It breathes universal candour, and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners.

5. It prompts corresponding sympathies with them who rejoice, and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, publick spirit in the magistrate, equity and patience in the judge, moderation in the sove-

reign, and loyalty in the subject.

6. In parents, it is care and attention; in children, it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men. It is "like the dew of Hermon," says the Psalmist, "and the dew that descended on the mountains of Zion, where the Lord commanded the blessing, even life for evermore." SECTION VIII.

Prosperity is redoubled to a good man.
1. None but the temperate, the regular, and the virtuous, know how to enjoy prosperity. They bring to its comforts the



manly relish of a sound uncorrupted mind. They stop at the proper point, before enjoyment degenerates into disgust, and pleasure is converted into pain. They are strangers to those complaints. which flow from spleen, caprice, and all the fantastical distresses of a vitiated mind. While riotous indulgence enervages both the body and the mind, purity and virtue heighten all the powers of human fruition.

2. Feeble are all pleasures in which the heart has no share. The selfish gratifications of the bad, are both narrow in their circle, and short in their duration. But prosperity is redoubled to a good man, by his generous use of it. It is reflected back upon him from every one whom he makes happy. In the intercourse of domestick affection, in the attachment of friends, the gratitude of dependants, the esteem and good-will of all who know him, he

sees blessings multiplied round him, on every side.

3. "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing with joy. I was eyes to the blind, and feet was I to the lame: I was a father to the poor;

and the cause which I knew not I searched out."

4. Thus, while the righteous man flourishes like a tree planted by the rivers of water, he brings forth also his fruit in its season: and that fruit he brings forth, not for himself alone. He flourishes. not like a tree in some solitary desert, which scatters its blossoms to the wind, and communicates neither fruit nor shade to any living thing: but like a tree in the midst of an inhabited country, which to some affords friendly shelter, to others fruit; which is not only admired by all for its beauty; but blessed by the traveller for the shade, and by the hungry for the sustenance, it hath given. BLAIR.

SECTION IX. On the beauties of the Psalms.

1. Greatness confers no exemption from the cares and sorrows of life: its share of them frequently bears a melancholy proportion to its exaltation. This the monarch of Israel experienced. He to its exaltation. This the monarch of Israel experienced. He sought in picty, that peace which he could not find in empire; and alleviated the disquietudes of state, with the exercises of devotion. His invaluable Psalms convey those comforts to others, which they afforded to himself.

2. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law. yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption.

3. Calculated alike to profit and to please, they inform the understanding, ele ate the affections, and entertain the imagination. Endited under the influence of HIM, to whom all hearts are known, an I all events foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and

conformed itself to every palate.



4. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy: but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who has once tasted their excellences, will desire to taste them again; and he who tastes them oftenest, will relish them best.

5. And now, could the author flatter himself, that any one would take half the pleasure in reading his work, which he has taken in writing it, he would not fear the loss of his labour. employment detached him from the bustle and hurry of life, the din of politicks, and the noise of folly. Vanity and vexation flew away for a season; care and disquietude came not near his dwell-He arose, fresh as the morning, to his task; the silence of the night invited him to pursue it; and he can truly say, that food

and rest were not preferred before it.

6. Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last: for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass; they moved smoothly and swiftly along: for when thus engaged, he counted no time. They are gone, but they have left a relish and a fragrance upon the mind; and the remembrance of them is sweet.

> SECTION X. Character of ALFRED, king of England.

1. THE merit of this prince, both in private and publick life, may, with advantage, be set in opposition to that of any monarch or citizen, which the annals of any age, or any nation, can present to us. He seems, indeed, to be the complete model of that perfect character, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice: so happily were all his virtues tempered together; so justly were they blended: and so powerfully did each prevent the other from exceeding its proper bounds.

2. He knew how to conciliate the most enterprising spirit, with the coolest moderation; the most obstinate perseverance, with the easiest flexibility; the most severe justice, with the greatest lenity; the greatest rigour in command, with the greatest affability of deportment; the highest capacity and inclination for science.

with the most shining talents for action.
3. Nature also, as if desirous that so bright a production of her skill should be set in the fairest light, had bestowed on him all bodily accomplishments; vigour of limbs, dignity of shape and air, and a pleasant, engaging, and open countenance. By living in that barbarous age, he was deprived of historians worthy to transmit his fame to posterity; and we wish to see him delineated in more lively colours, and with more particular strokes, that we might at least perceive some of those small specks and blemishes. from which, as a man, it is impossible he could be entirely HUME. exempted.



#### SECTION XI.

. Character of QUEEN ELIZABETH. 1. There are few personages in history, who have been more

exposed to the calumny of enemies, and the adulation of friends, than queen Elizabeth; and yet there scarcely is any, whose reputation has been more certainly determined by the unantious consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices; and, obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyricks, have, at last, in spite of political factions, and what is more, of religious animosities, produced a uniform judgement with regard to her conduct.

2. Her vigour, her constancy, her magnanimity, her penetration, vigilance, and address, are allowed to merit the highest praises; and appear not to have been surpassed by any person who ever filled a throne: a conduct less rigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to form a perfect character. By the force of her mind, she controlled all her more active, and stronger qualities, and prevented

them from running into excess.

3. Her heroism was exempted from all temerity; her frugality from avarice: her friendship from partiality; her enterprise from turbulency and a vain ambition. She guarded not herself, with equal care, or equal success, from less infirmities; the rivalship. of beauty, the desire of admiration, the jealousy of love, and the sallies of anger.

4. Her singular talents for government, were founded equally on her temper and on her capacity. Endowed with a great command over herself, she soon obtained an uncontrolled ascendency over the people. Few sovereigns of England succeeded to the throne in more difficult circumstances; and none ever conducted

the government with so uniform success and felicity.

5. Though unacquainted with the practice of toleration, the true secret for managing religious factions, she preserved her people, by her superiour pradence, from those confusions in which theological controversy had involved all the neighbouring nations; and though her enemies were the most powerful princes of Europe, the most active, the most enterprising, the least scrupulous, she was able, by her vigour, to make deep impressions on their state; her own greatness meanwhile remaining untouched and unimpaired.

6. The wise ministers and brave men who flourished during her reign, share the praise of her success; but, instead of lessening the applause due to her, they make great addition to it. owed, all of them, their advancement to her choice; they were supported by her constancy; and, with all their ability, they were

never able to acquire an undue ascendency over her.

7. In her family, in her court, in her kingdom, she remained equally mistress. The force of the tender passions was great over her, but the force of her mind was still superiour: and the combat. which her victory visibly cost her, serves only to display the firmness of her resolution, and the loftiness of her ambitious sentiments.

 The fame of this princess, though it has surmounted the prejudices both of faction and of bigotry, yet lies still exposed to enother prejudice, which is more durable, because more natural;



and which, according to the different views in which we survey her, is capable either of exalting beyond measure, or diminishing, the lustre of her character. This prejudice is founded on the con-

sideration of her sex.

9. When we contemplate her as a woman, we are apt to be struck with the highest admiration of her qualities and extensive capacity; but we are also apt to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit, is, to lay aside all these considerations, and to consider her merely as a rational being placed in authority, and intrusted with the government of mankind.

#### SECTION XII.

The slavery of vice.

1. The slavery produced by vice, appears in the dependence under which it brings the sinner, to circumstances of external fortune. One of the favourite characters of liberty, is the independence it bestows. He who is truly a freeman, is above all servile compliances, and abject subjection. He is able to rest upon himself; and while he regards his superiours with proper deference, neither debases himself by cringing to them, nor is tempted to purchase their favour by dishonourable means. But the sinner

has forfeited every privilege of this nature.

2. His passions and habits render him an absolute dependent on the world, and the world's favour; on the uncertain goods of fortuse, and the fickle humours of men. For it is by these he subsists, and among these his happiness is sought; according as his passions determine him to pursue pleasures, riches, or preferanents, Having no fund within himself whence to draw enjoyment, his only resource is in things without. His hopes and fears all hang upon the world. He partakes in all its vicissitudes; and is moved and shaken by every wind of fortune. This is to be, in the strictest sense, a slave to the world.

3. Religion and virtue, on the other hand, confer on the mind principles of noble independence. "The upright man is satisfied from himself." He despises not the advantages of fortune, but he centres not his happiness in them. With a moderate share of them he can be contented; and contentment is felicity. Happy in his own integrity, conscious of the esteem of good men, reposing firm trust in the providence, and the promises of God, he is exempted

from servile dependence on other things.

4. He can wrap himself up in a good conscience, and look forward, without terrour, to the change of the world. Let all things shift around him as they please, he believes that, by the Divine ordination, they shall be made to work together in the issue for his good: and therefore, having much to hope from God, and little to fear from the world, he can be easy in every state. One who possesses within himself such an establishment of mind, is truly free.

5. But shall I call that man free, who has nothing that is his own, no property assured; whose very heart is not his owne but rendered the appendage of external things, and the sport of fortune? Is that man free, let his outward condition be ever so splendid, whom his imperious passions detain at their call, whom they send



forth at their pleasure, to drudge and toil, and to beg his only en-

. joyment from the casualties of the world?

6. Is he free, who must flatter and lie to compass his ends; who must bear with this man's caprice, and that man's scorn; must profess friendship where he hates; and respect, where he contemns; who is not at liberty to appear in his own colours, nor to speak his own sentiments; who dares not be honest, lest he should be poor?

7. Believe it, no chains bind so hard, no fetters are so heavy, as those which fasten the corrupted heart to this treacherous world; no dependence is more contemptible than that under which the voluptuous, the covetous, or the ambitious man, lies to the means of pleasure, gain, or power. Yet this is the boasted liberty, which vice monises, as the recompense of setting us free from the salutary restraints of virtue.

BLAIR.

SECTION XIII. J. The man of integrity.

1. It will not take much time to delineate the character of the man of integrity, as by its nature it is a plain one, and easily understood. He is one, who makes it his constant rule to follow the road of duty, according as the word of God, and the voice of his conscience, point it out to him. He is not guided merely by affections, which may sometimes give the colour of virtue to a loose and unstable character.

2. The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honourable; and to abhor whatever is base or unworthy, in moral conduct. Hence we find him ever the same; at all times, the trusty friend, the affectionate relation, the conscientious man of business, the

pious worshipper, the publick spirited citizen.

3. He assumes no borrowed appearance. He seeks no mask to cover him; for he acts no studied part; but he is indeed what he appears to be, full of truth, candour, and humanity. In all his pursuits, he knows no path, but the fair and direct one; and would much rather fail of success, than attain it by reproachful means.

4. He never shows us a smiling countenance, while he meditates evil against us in his heart. He never praises us among our friends; and then joing in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners, he is simple and unaffected; in all his proceedings, open and consistent.

SECTION XIV.

Gentleness.

1. I BEGIN with distinguishing true gentleness from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits, without apposition, to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance, which, on every occasion, falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices.

 It overthrows all steadiness of principle; and produces that sinfer confermity with the world, which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. It is impossible to support the purity and dignity of Christian morals, without opposing the world on various occasions, even

though we should stand alone.

a. That gentleness therefore which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It renounces no just right from fear. It gives up no important truth from flattery. It is indeed not only consistent with a firm mind, but it necessarily requires a manly spirit, and a fixed principle, in order to give it any real value. Upon this solid ground only, the polish of gentleness can with advantage be superinduced.

4. It stands opposed, not to the most determined regard for virtue and truth, but to harshness and severity, to pride and arrogance, to violence and oppression. It is properly, that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants. Forbearance prevents us from retaliating their injuries. Meekness restrains our angry passions; candour, our severe

judgements.

5. Gentleness corrects whatever is offensive in our manners; and, by a constant train of humane attentions, studies to alleviate the burden of common misery. Its office, therefore, is extensive. It is not, like some other virtues, called forth only on peculiar emergencies; but it is continually in action, when we are engaged in intercourse with men. It ought to form our address, to regulate our speech, and to diffuse itself over our whole behaviour.

6. We must not, however, confound this gentle "wisdom which is from above," with that artificial courtesy, that studied smoothness of manners, which is learned in the school of the world. Such accomplishments, the most frivolous and empty may possess. Too often they are amployed by the artful, as a snare; too often affected by the hard and unfeeling, as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage, which, even in such instances, the world is constrained

to pay to virtue.

7. In order to render society agreeable, it is found necessary to assume somewhat, that may at least carry its appearance. Virtue is the universal charm. Even its shadow is courted, when the substance is wanting. The imitation of its form has been reduced into an art; and, in the commerce of life, the first study of all who would either gain the esteem, or win the hearts of others, is to learn the speech, and to adopt the manners, of candour, gentleness, and humanity.

8. But that gentleness which is the characteristick of a good man, has, like every other virtue, its seat in the heart; and let me add, nothing except what flows from the heart, can render even external manners truly pleasing. For no assumed behaviour can at all times hide the real character. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful, than in all the studied manners of the most finished courtier.

 True gentleness is founded on a sense of what we owe to HIM who made us, and to the common nature of which we all share. It arises from reflection on our own failings and wants; and from just views of the condition, and the duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents; which feels for every thing that is human; and is

backward and slow to inflict the least wound.

10. It is affable in its address, and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favours with ease and modesty. It is unassuming in opinion, and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissension, and to restore peace.

11. It neither intermeddles unnecessarily with the affairs, nor pries inquisitively into the secrets of others. It delights above all things to alleviate distress; and, if it cannot dry up the falling tear, to sooth at least the grieving heart. Where it has not the power of being useful, it is never burdensome. It seeks to please, rather than to shine and dazzle; and conceals with care that superiority, either of talents or of rank, which is oppressive to those

who are beneath it.

12. In a word, it is that spirit and that tenour of manners, which the gospel of Christ enjoins, when it commands us, "to bear one another's burdens; to rejoice with those who rejoice, and to weep with those who weep; to please every one his neighbour for his good; to be kind and tender-hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men."—BLAIR.

#### CHAPTER VI.

#### PATHETICK PIECES.

SECTION I.

I'vial and execution of the EARL of STRAFFORD, who fell a sacrifice to the violence of the times, in the reign of CHARLES the First.

1. The earl of Strafford defended himself against the accusa-

1. The earl of Stranord defended himself against the accusations of the house of Commons, with all the presence of mind, judgement, and sagacity, that could be expected from innocence and ability. His children were placed beside him, as he was thus defending his life, and the cause of his royal master. After he had, in a long and eloquent speech, delivered without premeditation, confuted all the accusation of his enemies, he thus drew to a conclusion.

2. "But, my lords, I have troubled you too long: longer than I should have done, but for the sake of these dear pledges, which a saint in heaven has left me."—Upon this he paused; dropped a tear; looked upon his children; and proceeded.—"What I forfeit for myself is a trifle: that my indiscretions should reach my pos-

terity, wounds me to the heart.

3. "Pardon my infirmity.—Something I should have added, but I am not able: and therefore I let it pass. And now, my lords, for myself. I have long been taught, that the afflictions of this life are overpaid by that eternal weight of glory, which awaits the innegent. And so, my lords, even so, with the utmost tranquility, F

submit myself to your judgement, whether that judgement be life or death: not my will, but thine, O God, be done!"

4. His eloquence and innocence induced those judges to pity, who were the most zealous to condemn him. The king himself went to the house of lords, and spoke for some time in his defence; but the spirit of vengeance, which had been chained for eleven years, was now roused; and nothing but his blood could give the people satisfaction. He was condemned by both houses of par-liament; and nothing remained but for the king to give his consent to the bill of attainder.

5. But in the present commotions, the consent of the king would very easily be dispensed with; and imminent danger might attend his refusal. Charles, however, who loved Strafford tenderly, hesitated, and seemed reluctant; trying every expedient to put off se dreadful an office, as that of signing the warrant for his execution. While he continued in this agitation of mind, and state of suspense, his doubts were at last silenced by an act of great mag-

nanimity in the condemned lord.

6. He received a letter from that unfortunate nobleman, desiring that his life might be made a sacrifice to obtain reconciliation between the king and his people: adding, that he was prepared to die; and that to willing mind there could be no injury. This instance of noble generosity was but ill repaid by his master, who complied with his request. He consented to sign the fatal bill by commission; and Strafford was beheaded on Tower-hill; behaving with all that composed dignity of resolution, which was expected from his character. GOLDSMITH. SECTION 11.7 2

An eminent instance of true fortitude.

1. All who have been distinguished as servants of God, or benefactors of men; all who, in perilous situations, have acted their part with such honour as to render their names illustrious through succeeding ages, have been eminent for fortitude of mind. Of this we have one conspicuous example in the apostle Paul, whom it will be instructive for us to view in a remarkable occurrence of his life.

2. After having long acted as the apostle of the Gentiles, his mission called him to go to Jerusalem, where he knew that he was to encounter the utmost violence of his enemies. Just before he set sail, he called together the elders of his favourite church at Ephesus; and, in a pathetick speech, which does great honour to his character, gave them his last farewell. Deeply affected by their knowledge of the certain dangers to which he was exposing himself, all the assembly were filled with distress, and melted into tears.

3. The circumstances were such, as might have conveyed dejec-tion even into a resolute mind; and wantd have totally overwhelmed the feeble. "They all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spoke, that they should see his face no more."—What were then the sentiments, what was the language, of this great and good man? Hear the words which spoke his firm and undaunted mind.

4. "Behold, Lgo bound in the spirit, to Jerusalem, not knowing the things that shall be all me there; save that the Holy Spirit witnesseth in every city, saying, that honds and afflictions stide me. But none of these things move me; neither count I G 2

my life dear to myself, so that I might finish my course with joy. and the ministry which I have received of the Lord Jesus, to tes-

tify the gospel of the grace of God."

5. There was uttered the voice, there breathed the spirit, of a brave and a virtuous man. Such a man knows not what it is to shrink from danger, when conscience points out his path. In that oath he is determined to walk, let the consequences be what they This was the magnanimous behaviour of that great apostle, when he had persecution and distress full in view.

6. Attend now to the sentiments of the same excellent man, when the time of his last suffering approached; and remark the majesty, and the ease, with which he looked on death. "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

7. How many years of life does such a dying moment overbalance? Who would not choose, in this manner, to go off the stage, with such a song of triumph in his mouth, rather than prolong his existence through a wretched old age, stained with sin and shame?

SECTION III. The good man's comfort in affliction.

1. THE religion of Christ not only arms us with fortitude against the approach of evil, but, supposing evils to fall upon us with their heaviest pressure, it lightens the load by many consolutions to which others are strangers. While bad men trace, in the calamities with which they are visited, the hand of an offended sovereign, Christians are taught to view them as the well-intended chastisements of a merciful Father.

2. They hear amidst them, that still voice which a good conscience brings to their ear: "Fear not, for I am with thee; be not dismayed, for I am thy God." They apply to themselves the comfortable promises with which the gospel abounds. They discover in these the happy issue decreed to their troubles; and wait with patience till Providence shall have accomplished its

great and good designs.

3. In the mean time, Devotion opens to them its blessed and holy sanctuary: that sanctuary in which the wounded heart is healed, and the weary mind is at rest; where the cares of the world are forgotten, where its tumults are hushed, and its miseries disappear; where greater objects open to our view than any which the world presents; where a more serene sky shines, and a sweeter and calmer light beams on the afflicted heart.

4. In those moments of devotion, a pious man, pouring out his wants and sorrows to an Almighty Supporter, feels that he is not left solitary and forsaken in a vale of wo. God is with him Christ and the holy Spirit are with him; and though he should be bereaved of every friend on earth, he can look up in heaven BLAIR.

to a Friend that will never desert him. SECTION IV.

The close of life.

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1. When we contemplate the close of life; the termination of man's designs and hopes; the silence that now reigns among these

who; a little while ago, were so busy, or so gay; who can avoid being touched with sensations at once awful and tender? What heart but then warms with the glow of humanity? In whose eye does not the tear gather, on revolving the fate of passing and shert-lived man?

2. Behold the poor man who lays down at last the burden of his wearisome life. No more shall he groan under the load of poverty and toil. No more shall he hear the insolent calls of the master, from whom he received his scanty wages. No more shall he be raised from needful slumber on his bed of straw, nor be hurried away from his homely meal, to undergo the repeated labours of the day.

3. While his humble grave is preparing, and a few poor and decayed neighbours are carrying him thither, it is good for us to think, that this man too was our brother; that for him the aged and destitute wife, and the needy children, now weep; that, neglected as he was by the world, he possessed, perhaps, both a sound understanding, and a worthy heart; and is now carried by angels

to rest in Abraham's bosom.

4. At no great distance from him, the grave is opened to receive the rich and proud man. For, as it is said with emphasis in the parable, "the rich man also died, and was buried." He also died. His riches prevented not his sharing the same fate with the poor man; perhaps, through luxury, they accelerated his doom. Then, indeed, "the mourners go about the streets;" and, while, in all the pomp and magnificence of wo, his funeral is preparing, his heirs, impatient to examine his will, are looking on one another with jealous eyes, and already beginning to dispute about the division of his substance.

5. One day, we see carried along the coffin of the smiling infant; the flower just nipped as it began to blossom in the parent's view: and the next day, we behold the young man, or young woman, of blooming form and promising hopes, laid in an untimely grave. While the funeral is attended by a numerous unconcerned company, who are discoursing to one another about the news of the day, or the ordinary affairs of life, let our thoughts rather follow to the house of mourning, and represent to themselves what is passing there.

6. There we should see a disconsolate family, sitting in silent grief, thinking of the sad breach that is made in their little society; and with tears in their eyes, looking to the chamber that is now left vacant, and to every memorial that presents itself of their departed friend. By such attention to the woes of others, the selfish hardness of our hearts will be gradually softened, and melted down

nto humanity.

7. Another day, we follow to the grave, one who, in old age, and after a long career of life, has in full maturity sunk at last into rest. As we are going along to the mansion of the dead, it is natural for us to think, and to discourse, of all the changes which such a person has seen during the course of his life. He has passed, it is likely, through varieties of fortune. He has experienced prosperity, and adversity. He has seen families and kindreds rise and fall. He has seen peace and war succeed in their turns; the face of his country undergoing many alterations; and the very city in which he dwelt, rising, in a manner, new around him.

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8. After all he has beheld, his eyes are now closed for ever. He was becoming a stranger in the midst of a new succession of men. A race who knew him not, had arisen to fill the earth. Thus passes the world away. Throughout all ranks and conditions, "one generation passeth, and another generation cometh;" and this great inn is by turns evacuated and replenished, by troops of succeeding pilgrims.

9. O vair and inconstant world! O fleeting and transient life! When will the sons of men learn to think of thee as they ought? When will they learn humanity from the afflictions of their brethren; or moderation and wisdom, from the sense of their own

fugitive state?

#### SECTION V. 5

Exalted society, and the renewal of virtuous connexions, two sources of future felicity.

1. Besides the felicity which springs from perfect love, there are two circumstances which particularly enhance the blessedness of that "multitude who stand before the throne;" these are, access to the most exalted society, and renewal of the most tender connexions. The former is pointed out in the Scripture, by "joining the innumerable company of angels, and the general assembly and church of the first-born; by sitting down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" a promise which opens the sublimest prospects to the human mind.

2. It allows good men to entertain the hope, that, separated from all the dregs of the human mass, from that mixed and polluted crowd in the midst of which they now dwell, they shall be permitted to mingle with prophets, patriarchs, and apostles, with all those great and illustrious spirits, who have shone in former ages as the servants of God, or the henefactors of men; whose deeds we are accustomed to celebrate; whose, steps we now follow at a distance, and whose names we pronounce with veneration.

3. United to this high assembly, the blessed, at the same time, renew those ancient connexions with virtuous friends, which had been dissolved by death. The prospect of this awakens in the leart, the most pleasing and tender sentiment that perhaps can fill it, in this mortal state. For of all the sorrows which we are here doomed to endure, none is so bitter as that occasioned by the fatal stroke which separates us, in the appearance for eyer, from those to whom either nature or friendship had intimately joined our hearts.

4. Memory, from time to time, renews the anguish; opens the wound which seemed once to have been closed; and, by recalling joys that are past and gone, touches every spring of painful sensibility. In these agonizing moments, how relieving the thought, that the separation is only temporary, not eternal; that there is a time to come of re-union with those with whom our happiest days were spent: whose joys and sorrows once were ours; whose piety and virtue cheered and encouraged us; and from whom after we shall have landed on the peaceful shore where they dwell, no revolutions of nature shall ever be able to part us more! Such is the society of the blessed abode. Of such are the multitude composed, who "stand before the throne."

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#### SECTION VI.

The clemency and amiable character of the patriarch JOSEPH.

1. No human character exhibited in the records of Scripture, is more remarkable and instructive than that of the patriarch Joseph. He is one whom we behold tried in all the vicissitudes of fortune; from the condition of a slave, rising to be ruler of the land of Egypt; and in every station acquiring, by his virtue and wisdom. favour with God and man. When overseer of Potiphar's house, his fidelity was proved by strong temptations, which he honourably resisted.

2. When thrown into prison by the artifices of a false woman, his integrity and prudence soon rendered him conspicuous, even in When called into the presence of Pharaoh, that dark mansion. the wise and extensive plan which he formed for saving the kingdom from the miseries of impending famine, justly raised him to a high station, wherein his abilities were eminently dis-

played in the publick service.

3. But in his whole history, there is no circumstance so striking and interesting, as his behaviour to his brethren who had sold him The moment in which he made himself known to into slavery. them, was the most critical one of his life, and the most decisive of his character. It is such as rarely occurs in the course of human events; and is calculated to draw the highest attention of all who are endowed with any degree of sensibility of heart.

4. From the whole tenour of the narration it appears, that though Joseph, upon the arrival of his brethren in Egypt, made himself strange to them, yet from the beginning he intended to discover himself; and studied so to conduct the discovery, as might render the surprise of joy complete. For this end, by affected severity, he took measures for bringing down into Egypt all his

father's children.

5. They were now arrived there; and Benjamin among the rest, who was his younger brother by the same mother, and was particularly beloved by Joseph. Him he threatened to detain; and seemed willing to allow the rest to depart. This incident renewed their distress. They all knew their father's extreme anxiety about the safety of Benjamin, and with what difficulty he had yielded to his undertaking this journey.

6. Should he be prevented from returning, they dreaded that grief would overpower the old man's spirits, and prove fatal to his life. Judah, therefore, who had particularly urged the necessity of Benjamin's accompanying his brothers, and had solemnly pledged himself to their father for his safe return, craved, upon this occasion, an audience of the governour; and gave him a full account of the circumstances of Jacob's family.

7. Nothing can be more interesting and pathetick than this discourse of Judah. Little knowing to whom he spoke, he paints in all the colours of simple and natural eloquence, the distressed situation of the aged patriarch, hastening to the close of life; long afflicted for the loss of a favourite son, whom he supposed to have been torn in pieces by a beast of prey; labouring now under anxious concern about his youngest son, the child of his old age, who alone was left alive of his mother, and whom nothing but

the calamities of severe famine could have moved a tender father to send from home, and expose to the dangers of a foreign land.

8. "If we bring him not back with us, we shall bring down

the gray hairs of thy servant, our father, with sorrow, to the grave. I pray thee therefore let thy servant abide, instead of the young man, a bondman to our lord. For how shall I go up to my father, and Benjamin not with me? lest I see the evil that shall come on my father."

9. Upon this relation Joseph could no longer restrain himself. The tender ideas of his father, and his father's house, of his ancient home, his country, and his kindred, of the distress of his family, and his own exaltation, all rushed too strongly upon his mind to bear any farther concealment. "He cried, Cause every man

to go out from me; and he wept aloud."

10. The tears which he shed were not the tears of grief. They were the hurst of affection. They were the effusions of a heart overflowing with all the tender sensibilities of nature. Formerly he had been moved in the same manner, when he first saw his brethren before him. "His bowels yearned upon them; he sought for a place where to weep. He went into his chamber; and then washed his face and returned to them."

11. At that period his generous plans were not completed. But now, when there was no farther occasion for constraining himself, he gave free vent to the strong emotions of his heart. minister to the king of Egypt was not ashamed to show, that he felt as a man, and a brother. "He wept aloud; and the Egyptians,

and the house of Pharaoh, heard him."

12. The first words which his swelling heart allowed him to pronounce, are the most suitable to such an affecting situation that were ever uttered;—"I am Joseph; doth my father yet live?"-What could he, what ought he, in that impassioned moment, to have said more? This is the voice of nature herself; speaking her own language; and it penetrates the heart; no pomp of expression; no parade of kindness; but strong affection hastening to utter what it strongly felt.

13. "His brethren could not answer him; for they were troubled at his presence." Their silence is as expressive of those emotions of repentance and shame, which, on this amazing discovery, filled their breasts, and stopped their utterance, as the few words which Joseph speaks, are expressive of the generous agitations which

struggled for vent within him.
14. No painter could seize a more striking moment for displaying the characteristical features of the human heart, than what is here presented. Never was there a situation of more tender and virtuous joy, on the one hand; nor, on the other, of more over-whelming confusion and conscious guilt. In the simple narration of the sacred historian, it is set before us with greater energy and higher effect, than if it had been wrought up with all the colouring of the most admired modern eloquence. BLAIR. SECTION VII.

ALTAMONT,

The following account of an affecting, mournful exit, is related by Dr. Young, who was present at the melancholy scene. 1. The sad evening before the death of the noble youth, where

last hours suggested the most solemn and awful reflections, I was with him. No one was present, but his physician, and an intimate whom he loved, and whom he had ruined. At my coming in he said, "You and the physician are come too late. I have neither life nor hope. You both aim at miracles. You would raise the dead!"

2. Heaven, I said, was merciful—"Or," exclaimed he,—"I could not have been thus guilty. What has it not done to bless and to save me!—I have been too strong for Omnipotence! I have plucked down ruin."——I said, the blessed Redeemer,—"Hold! hold! you wound me!—That is the rock on which I split:—I

denied his name!"

2. Refusing to hear any thing from me, or take any thing from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck: Then with vehemence he exclaimed; "Oh! time! time! it is fit thou shouldst thus strike thy murderer to the heart!—How art thou fled for ever!—A month!—Oh, for a single week! I ask not for years! though an age were too little for the much I have to do."

4. On my saying, we could not do too much: that heaven was a blessed place——"So much the worse.—'Tis lost! 'tis lost!—Heaven is to me the severest part of hell!" Soon after, I proposed prayer,—"Pray you that can, I never prayed. I cannot praynor need I. Is not Heaven on my side already? It closes with my

conscience. Its severest strokes but second my own."

5. Observing that his friend was much touched at this, even to tears—(who could forbear? I could not)—with a most affectionate look he said, "Keep those tears for thyself. I have undone thee.—Dost thou weep for me? that is cruel. What can pain me more?"

6. Here his friend, too much affected, would have left him.—
"No, stay—thou still mayst hope; therefore hear me. How
madly have I talked! How madly hast thou listened and believed:
but look on my present state, as a full answer to thee, and to myself. This body is all weakness and pain; but my soul, as if stung
up by torment to greater strength and spirit, is full powerful to
reason; full mighty to suffer. And that, which thus triumphs
within the jaws of immortality, is, doubtless, immortal—And, as
for a Deity, nothing less than an Almighty could inflict what I
feel."

7. I was about to congratulate this passive, involuntary confessor, on his asserting the two prime articles of his creed, extorted by the rack of nature, when he thus, very passionately exclaimed:—"No, no! let me speak on. I have not long to speak.—My much injured friend! my soul, as my body, lies in ruins; in scat-

tered fragments of broken thought.

8. "Remorse for the past, throws my thought on the future. Worse dread of the future, strikes it back on the past. I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou would struggle with the martyr for his stake; and bless Heaven for the flames!—that is not an everlasting flame; that is not an unquenchable fire."

9. How were we struck! yet, soon after, still more. With what an eye of distraction, what a face of despair, he cried out! "My principles have poisoned my friend; my extravagance has beggared my boy! my unkindness has murdered my wife!—And is there

another hell? Oh! thou blasphemed, yet indulgent LORD GOD!

Hell itself is a refuge, if it hide me from thy frown!"

10. Soon after, his understanding failed. His terrified imagination uttered horrours not to be repeated, or ever forgotten. And ere the sun (which, I hope, has seen few like him) arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont, expired!

11. If this is a man of pleasure, what is a man of pain? How quick, how total, is the transit of such persons! In what a dismal gloom they set for ever! How short, alas! the day of their rejoicing!—For a moment they glitter—they dazzle! In a moment, where are they? Oblivion covers their memories. Ah! would it did! Infamy snatches them from oblivion. In the long living

annals of infamy their triumphs are recorded.

12. Thy sufferings, poor Altamont! still bleed in the bosom of the heart-stricken friend—for Altamont had a friend. He might have had many. His transient morning might have been the dawn of an immortal day. His name might have been gloriously enrolled in the records of eternity. His memory might have left a sweet fragrance behind, grateful to the surviving friend, salutary to the succeeding generation.

13. With what capacity was he endowed! with what advantages, for being greatly good! But with the talents of an angel, a man may be a fool. If he judges amiss in the supreme point, judging right in all else, but aggravates his folly; as it shows him wrong, though blessed with the best capacity of being right.

DR. YOUNG.

# CHAPTER VII. DIALOGUES. SECTION I.

DEMOCRITUS AND HERACLITUS.\*

The vices and follies of men should excite compassion rather than ridicule.

Democritus. I FIND it impossible to reconcile myself to a melan-

choly philosophy.

Heraclitus. And I am equally unable to approve of that vain philosophy, which teaches men to despise and ridicule one another. To a wise and feeling mind, the world appears in a wretched and painful light.

Dem. Thou art too much affected with the state of things; and

this is a source of misery to thee.

Her. And I think thou art too little moved by it. Thy mirth and ridicule bespeak the buffoon, rather than the philosopher. Does it not excite thy compassion, to see mankind so frail, so blind, so far departed from the rules of virtue?

Dem. I am excited to laughter, when I see so much imperti-

nence and folly.

Her. And yet, after all, they, who are the objects of thy ridicule,

\* Democritus and Heraclitus were two ancient philosophers, the former of whom laughed, and the latter wept, at the errours and follies of mankind.

include, not only mankind in general, but the persons with whom

thou livest, thy friends, thy family, nay even thyself.

Dem. I care very little for all the silly persons I meet with;
and think I am justifiable in diverting myself with their folly.

Her. If they are weak and foolish, it marks neither wisdom nor humanity; to insult rather than pity them. But is it certain, that thou art not as extravagant as they are?

Dem. I presume that I am not; since, in every point, my senti-

ments are the very reverse of theirs.

Her. There are follies of different kinds. By constantly amusing thyself with the errours and misconduct of others, thou mayest

render thyself equally ridiculous and culpable.

Dem. Thou art at liberty to indulge such sentiments; and to weep over me too, if thou hast any tears to spare. For my part I cannot refrain from pleasing myself with the levities and ill conduct of the world about me. Are not all men foolish, or irregular

in their lives?

Her. Alas! there is but too much reason to believe, they are so: and on this ground, I pity and deplore their condition. We agree in this point, that men do not conduct themselves according to reasonable and just principles: but I, who do not suffer myself to act as they do, must yet regard the dictates of my understanding and feelings, which compet me to love them; and that love fills me with compassion for their mistakes and irregularities. Canst thou condemn me for pitying my own species, my brethren, persons born in the same condition of life, and destined to the same hopes and privileges? If thou shouldst enter a hospital, where sick and wounded persons reside, would their wounds and distresses excite thy mirth? And yet, the evils of the body bear no comparison with those of the mind. Thou wouldst certainly blush at thy barbarity, if thou hadst been so unfeeling as to laugh at or despise a poor miserable being, who had lost one of his legs: and yet thou art so destitute of humanity, as to ridicule those, who appear to be deprived of the noble powers of the understanding, by the little regard which they pay to its dictates.

Dem. He who has lost a leg is to be pitied, because the loss is not to be imputed to himself: but he who rejects the dictates of reason and conscience, voluntarily deprives himself of their aid.

The loss originates in his own folly.

Her. Ah! so much the more is he to be pitied! A furious maniac, who should pluck out his own eyes, would deserve more

compassion than an ordinary blind man.

Dem. Come, let us accommodate the business. There is something to be said on each side of the question. There is every where reason for laughing, and reason for weeping. The world is ridiculous, and I laugh at it: it is deplorable, and thou lamentest over it. Every person views it in his own way, and according to his own temper. One point is unquestionable, that mankind are preposterous: to think right and to act well, we must think and act differently from them. To submit to the authority, and follow the example of the greater part of men, would render us foolish and miserable.

Her. All this is, indeed, true; but then, thou hast no real love or feeling for thy species. The calamities of mankind excite thy

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mirth: and this proves that thou hast no regard for men, nor any true respect for the virtues which they have unhappily aban-Fenelon, Archbishop of Cambray. doned. SECTION II.

DIONYSIUS, PYTHIAS, AND DAMON.

Genuine virtue commands respect, even from the bad. Dionusius. AMAZING! What do I see? It is Pythias just arrived.—It is indeed Pythias. I did not think it possible. He is

come to die, and to redeem his friend!

Pythias. Yes, it is Pythias. I left the place of my confinement. with no other views, than to pay to Heaven the vows I had made; to settle my family concerns according to the rules of justice; and to bid adieu to my children, that I might die tranquil and satisfied.

Dio. But why dost thou return? Hast thou no fear of death? Is it not the character of a madman, to seek it thus voluntarily? Py. I return to suffer, though I have not deserved death. Every

principle of honour and goodness, forbids me to allow my friend to die for me.

Dio. Dost thou, then, love him better than thyself?

Py. No; I love him as myself. But I am persuaded that I ought to suffer death, rather than my friend; since it was Pythias whom thou hadst decreed to die. It were not just that Damon should suffer, to deliver me from the death which was designed, not for him, but for me only.

Dio. But thou supposest, that it is as unjust to inflict death

upon thee, as upon thy friend.

Py. Very true; we are both perfectly innocent; and it is equally unjust to make either of us suffer.

Dio. Why dost thou then assert, that it were injustice to put

him to death, instead of thee?

Py. It is unjust, in the same degree, to inflict death either on Damon or on myself; but Pythias were highly culpable to let Damon suffer that death, which the tyrant had prepared for Pythias only.

Dio. Dost thou then return hither, on the day appointed, with no other view, than to save the life of a friend, by losing thy own?

Py. I return, in regard to thee, to suffer an act of injustice which it is common for tyrants to inflict; and, with respect to Damon, to perform my duty, by rescuing him from the danger he incurred by his generosity to me.

Dio. And now, Damon, let me address myself to thee. Didst thou not really fear, that Pythias would never return; and that

thou wouldst be put to death on his account?

Da. I was but too well assured, that Pythias would punctually return; and that he would be more solicitous to keep his promise, than to preserve his life. Would to heaven, that his relations and friends had forcibly detained him! He would then have lived for the comfort and benefit of good men; and I should have the satisfaction of dying for him!

**Dio.** What! Does life displease thee?  $D\alpha$ . Yes; it displeases me when I see and feel the power of a tyrant.

Dio. It is well! Thou shall see him no more. I will order thee

to be put to death immediately.

Py. Pardon the feelings of a man who sympathizes with his

dying friend. But remember it was Pythias who was devoted by thee to destruction. I come to submit to it, that I may redeem my friend. Do not refuse me this consolation in my last hour.

Dio. I cannot endure men, who despise death, and set my power

at defiance.

Da. Thou canst not, then, endure virtue.

Dio. No: I cannot endure that proud, disdainful virtue, which contemns life; which dreads no punishment; and which is insensible to the charms of riches and pleasure.

Da. Thou seest, however, that it is a virtue, which is not in-

sensible to the dictates of honour, justice, and friendship.

Dio. Guards, take Pythias to execution. We shall see whether

Damon will continue to despise my authority.

Da. Pythias, by returning to submit himself to thy pleasure, has merited his life, and deserved thy favour; but I have excited thy indignation, by resigning myself to thy power, in order to save him; be satisfied, then, with this sacrifice, and put me to death.

Py. Hold, Dionysius! remember, it was Pythias alone who

offended thee: Damon could not-

Dio. Alas! what do I see and hear! where am I? How miserable; and how worthy to be so! I have hitherto known nothing of true virtue. I have spent my life in darkness and errour. All my power and honours are insufficient to produce love. I cannot boast of having acquired a single friend, in the course of a reign of thirty years. And yet these two persons, in a private conditionative one another tenderly, unreservedly confide in each other, are mutually happy, and ready to die for each other's preservation.

Py. How couldst thou, who hast never loved any person, expect to have friends? If thou hadst loved and respected men, thou wouldst have secured their love and respect. Thou hast feared

mankind; and they fear thee; they detest thee.

Dio. Damon, Pythias, condescend to admit me as a third friend, in a connexion so perfect. I give you your lives; and I will load

you with riches.

Da. We have no desire to be enriched by thee; and, in regard to thy friendship, we cannot accept or enjoy it, till thou become good and just. Without these qualities thou canst be connected with none but trembling slaves, and base flatterers. To be loved and esteemed by men of free and generous minds, thou must be virtuous, affectionate, disinterested, beneficent; and know how to live in a sort of equality with those who share and deserve thy friendship.

Fenelon, Archbishop of Cambray.

SECTION III.

LOCKE AND BAYLE.

Christianity defended against the capils of skepticism.

Bayle. Yes, we both were philosophers; but my philosophy
was the deepest. You dogmatized; I doubted.

vas the deepest. You dogmatized; I doubted.

Locke. Do you make doubting a proof of depth in philosophy?

It may be a good beginning of it; but it is a bad end.

\*Bayle. No:—the more profound our searches are into the nature of things, the more uncertainty we shall find; and the most subtle minds see objections and difficulties in every system, which are overlooked or undiscoverable by ordinary understandings.

Locke. It would be better then to be no philosopher, and to con-

tinue in the vulgar herd of mankind, that one may have the convenience of thinking that one knows something. I find that the eyes which nature has given me, see many things very clearly, though some are out of their reach, or discerned but dimly. What opinion ought I to have of a physician, who should offer me an eye-water, the use of which would at first so sharpen my sight, as to carry it farther than ordinary vision; but would in the end put them out? Your philosophy is to the eyes of the mind, what I have supposed the doctor's nostrum to be to those of the body. It actually brought your own excellent understanding, which was by nature quick-sighted, and rendered more so by art and a subtilty of logick peculiar to yourself—it brought, I say, your very acute understanding to see nothing clearly; and enveloped all the great truths of reason and religion in mists of doubt.

Bayle.—I own it did;—but your comparison is not just. I did not see well, before I used my philosophick eye-water: I only supposed I saw well; but I was in an errour, with all the rest of mankind. The blindness was real, the perceptions were imaginary. I cured myself first of those false imaginations, and then I lauds-

bly endeavoured to cure other men.

Locke. A great cure indeed !—and do not you think, that in return for the service you did them, they ought to erect you a statue?

Bayle. Yes; it is good for human nature to know its own weakness. When we arrogantly presume on a strength we have not we are always in great danger of hurting ourselves, or at least of deserving ridicule and contempt, by vain and idle efforts.

Locke. I agree with you, that human nature should know its own weakness; but it should also feel its strength, and try to improve it. This was my employment as a philosopher. I endeavoured to discover the real powers of the mind, to see what it could do, and what it could not; to restrain it from efforts beyond its ability; but to teach it how to advance as far as the faculties given to it by nature, with the utmost exertion and most proper culture of them, would allow it to go. In the vast ocean of philosophy, I had the line and the plummet always in my hands. Many of its depths I found myself unable to fathom; but, by caution in sounding, and the careful observations I made in the course of my voyage, I found out some truths of so much use to mankind, that they acknowledge me to have been their benefactor.

Bayle. Their ignorance makes them think so. Some other philosopher will come hereafter and show those truths to be false-hoods. He will pretend to discover other truths of equal importance. A later sage will arise, perhaps among men now barbarous and unlearned; whose sagacious discoveries will discredit the opinions of his admired predecessor. In philosophy, as in nature, all changes its form, and one thing exists by the destruction of another.

Locke. Opinions taken up without a patient investigation, depending on terms not accurately defined, and principles begged without proof, like theories to explain the phenomena of nature, built on suppositions instead of experiments, must perpetually change and destroy one another. But some opinions there are even in matters not obvious to the common sense of mankind, which the mind has received on such-rational grounds of assent that they are as immoveable as the pillars of heaven; or (to speak

philosophically) as the great laws of Nature, by which, under God, the universe is sustained. Can you seriously think, that, because the hypothesis of your countryman Descartes, which was nothing but an ingenious, well-imagined romance, has been lately exploded, the system of Newton, which is built on experiments and geometry, the two most certain methods of discovering truth, will ever fail; or that, because the whims of fanaticks and the divinity of the schoolmen, cannot now be supported, the doctrines of that religion, which I, the declared enemy of all enthusiasm and false reasoning, firmly believed and maintained, will ever be shaken?

Bayle. If you had asked Descartes, while he was in the height of his vogue, whether his system would eyer be confuted by any other philosophers, as that of Aristotle had been by his, what

answer do you suppose he would have returned?

Locke. Come, come, you yourself know the difference between the foundations on which the credit of those systems, and that of Newton is placed. Your skepticism is more affected than real. You found it a shorter way to a great reputation, (the only wish of your heart,) to object, than to defend; to pull down, than to And your talents were admirable for that kind of work. Then your huddling together in a Critical Dictionary, a pleasant tale, or obscene jest, and a grave argument against the Christian religion, a witty confutation of some absurd author, and an artful sophism to impeach some respectable truth, was particularly commodious to all our young smarts and smatterers in free-thinking. But what mischief have you not done to human society? You have endeavoured, and with some degree of success, to shake those foundations, on which the whole moral world, and the great fabrick of social happiness, entirely rest. Thew could you, as a philosopher, in the sober hours of reflection, answer for this to your conscience, even supposing you had doubts of the truth of a system. which gives to virtue its sweetest hopes, to impenitent vice its greatest fears, and to true penitence its best consolations : which restrains even the least approaches to guilt, and yet makes those allowances for the infirmities of our nature, which the Stoick pride denied to it, but which its real imperfection, and the goodness of its infinitely benevolent Creator, so evidently require?

Bayle. The mind is free; and it loves to exert its freedom. Any restraint upon it is a violence done to its nature, and styran-

ny, against which it has a right to rebel.

Locke. The mind, though free, has a governour within itself, which may and ought to limit the exercise of its freedom. That

governour is reason.

Bayle. Yes:—but reason, like other governours, has a policy more dependent upon uncertain caprice, than upon any fixed laws. And if that reason, which rules my mind or yours, has happened to set up a favourite notion, it not only submits implicitly to it, but desires that the same respect should be paid to it by all the rest of mankind. Now I hold that any man may lawfully oppose this desire in another; and that if he is wise, he will use his utmost endeavours to check it in himself.

Locke. Is there not also a weakness of a contrary nature to this you are now ridiculing? Do we not often take a pleasure in show-

ing our own power, and gratifying our own pride, by degrading the notions set up by other men, and generally respected?

Bayle. I believe we do; and by this means it often happens. that, if one man builds and consecrates a temple to folly, another pulls it down.

Locke. Do you think it beneficial to human society, to have

all temples pulled down?

Bayle. I cannot say that I do.

Locke. Yet I find not in your writings any mark of distinction, to show us which you mean to save.

Bayle. A true philosopher, like an impartial historian, must be

of no sect.

Locke. Is there no medium between the blind zeal of a sectary. and a total indifference to all religion?

Bayle. With regard to morality, I was not indifferent.

Locke. How could you then be indifferent with regard to the sanctions religion gives to morality? How could you publish what tends so directly and apparently to weaken in mankind the belief of those sanctions? Was not this sacrificing the great interests of virtue to the little motives of vanity?

Bayle. A man may act indiscreetly, but he cannot do wrong, by declaring that, which, on a full discussion of the question, he

sincerely thinks to be true.

Locke. An enthusiast, who advances doctrines prejudicial to so-ciety, or opposes any that are useful to it, has the strength of opinion, and the heat of a disturbed imagination, to plead in affeviation of his fault. But your cool head and sound judgement, can have no such excuse. I know very well there are passages in all your works, and those not few, where you talk like a rigid moralist. I have also heard that your character was irreproachably good. But when, in the most laboured parts of your writings, you say the surest foundations of all moral duties; what avails it that in others, or in the conduct of your life, you appeared to respect them? How many, who have stronger passions than you had, and are desirous to get rid of the curb that restrains them, will lay hold of your skepticism, to set themselves loose from all obliga-tions of virtue! What a misfortune is it to have made such a use of such talents! It would have been better for you and for mankind, if you had been one of the dullest of Dutch theologians, or the most credulous monk in a Portuguese convent. The riches of the mind, like those of fortune, may be employed so perversely, as to become a nuisance and pest, instead of an ornament and support, to society.

Bayle. You are very severe upon me.—But do you count it no merit, no service to mankind, to deliver them from the frauds and fetters of priestcraft, from the deliriums of fanaticism, and from the terrours and follies of superstition? Consider how much mischief these have done to the world! Even in the last age, what massacres, what civil wars, what convulsions of government, what confusion in society, did they produce! Nay, in that we both lived in, though much more enlightened than the former, did I not see them occasion a violent persecution in my own country? and can

you blame me for striking at the root of these evils?

Locks. The root of these evils, you well know, was false reli-

gion: but you struck at the true. Heaven and hell are not more different, than the system of faith I defended, and that which produced the horrours of which you speak. Why would you so fallaclously confound them together in some of your writings, that it requires much more judgement, and a more diligent attention, than ordinary readers have, to separate them again, and to make the proper distinctions? This, indeed, is the great art of the most celebrated freethinkers. They recommend themselves to warm and ingenuous minds, by lively strokes of wit, and by arguments really strong, against superstition, enthusiasm, and priestcraft. But, at the same time, they insidiously throw the colours of these upon the fair face of true religion; and dress her out in their garb, with a malignant intention to render her odious or despicable, to those who have not penetration enough to discern the impious fraud. Some of them may have thus deceived themselves, as well as others. Yet it is certain, no book that ever was written by the most acute of these gentlemen, is so repugnant to priestcraft, to spiritual tyranny, to all absurd superstitions, to all that can tend to disturb or injure society, as that gospel they so much affect to despise.

Bayle. Mankind are so made, that, when they have been overheated, they cannot be brought to a proper temper again, till they have been over-cooled. My skepticism might be necessary, to

abate the fever and phrensy of false religion.

Locke. A wise prescription, indeed, to bring on a paralytical state of the mind, (for such a skepticism as yours is a palsy, which deprives the mind of all vigour, and deadens its natural and vital powers,) in order to take off a fever, which temperance, and the milk of the evangelical doctrines, would probably cure!

Bayle. I acknowledge that those medicines have a great power. But few doctors apply them untainted with the mixture of some harsher drugs, or some unsafe and ridiculous nostrums of their own.

Locke. What you now say is too true.—God has given us a most excellent physick for the soul, in all its diseases; but bad and interested physicians, or ignorant and conceited quacks, administer its oill to the rest of mankind, that much of the benefit of it is unhappily lost.

LORD LYTTELTON.

## CHAPTER VIII. PUBLICK SPEECHES:

SECTION I. Cicero against Verres.

1. The time is come, Fathers, when that which has long been wished for, towards allaying the early your order has been subject to, and removing the imputations against trials, is effectually put in your power. An opinion has long prevailed, not only here at home, but likewise in foreign countries, both dangerous to you, and pernicious to the state,—that, in prosecutions, men of wealth are always safe, however clearly convicted.

2. There is now to be brought upon this trial before you, to the confusion, I hope, of the propagators of this slanderous imputation, one whose life and actions condemn him in the opinion of all im-



partial persons; but who, according to his own reckoning and declared bependence upon his riches, is already acquitted; I mean Caius Verres. I demand justice of you, fathers, upon the robber of the publick treasury, the oppressor of Asia Minor and Pamphylia; the invader of the rights and privileges of Romans, the scourge and curse of Sicily.

3. If that sentence is passed upon him which his crimes deserve, your authority, fathers, will be venerable and sacred in the eves of the publick: but if his great riches should bias you in his favour, I shall still gain one point,—to make it apparent to all the world, that what was wanting in this case, was not a criminal nor a prose-

outor, but justice and adequate punishment.

4. To pass over the shameful irregularities of his youth, what does his quæstorship, the first publick employment he held, what does it exhibit, but one continued scene of villanies? Cneius Carbo, plundered of the publick money by his own treasurer, a consul stripped and betrayed, an army deserted and reduced to want, a province robbed, the civil and religious rights of a people violated.

5. The employment he held in Asia Minor and Pamphylia, what did it produce but the ruin of those countries? in which houses, cities, and temples, were robbed by him. What was his conduct in his prætorship here at home? Let the plundered temples, and publick works neglected, that he might embezzle the money intended for carrying them on, bear witness. How did he discharge the office of a judge? Let those who suffered by his

injustice answer.

6. But his prætorship in Sicily crowns all his works of wickedness, and finishes a lasting monument to his infamy. The mischiefs done by him in that unhappy country, during the three years of his iniquitous administration, are such, that many years, under the wisest and best of prætors, will not be sufficient to restore things to the condition in which he found them: for it is notorious, that, during the time of his tyranny, the Sicilians neither enjoyed the protection of their own original laws; of the regulations made for their benefit by the Roman senate, upon their coming under the protection of the commonwealth; nor of the natural and unalienable rights of men.

7. His nod has decided all causes in Sicily for these three years. And his decisions have broken all law, all precedent, all right. The sums he has, by arbitrary taxes and unheard-of impositions, extorted from the industrious poor, are not to be computed.

8. The most faithful allies of the commonwealth have been treated as enemies. Roman citizens have, like slaves, been put to death with tortures. The most atrocious criminals, for money, have been exempted from the deserved punishments; and men of the most unexceptionable characters, condemned and banished unheard.

9. The harbours, though sufficiently fortified, and the gates of strong towns, have been opened to pirates and ravagers. The soldiery and sailors, belonging to a province under the protection of the commonwealth, have been starved to death; whole fleets, to the great detriment of the province, suffered to perish. The ancient monuments of either Sicilian or Roman greatness, the statues of heroes and princes, have been carried off; and the temples stripped of their images.



10. Having, by his iniquitous sentences, filled the prisons with the most industrious and deserving of the people, he then proceeded to order numbers of Roman citizens to be strangled in the gaols: so that the exclamation, "I am a citizen of Rome!" which has often, in the most distant regions, and among the most barbarous people, been a protection, was of no service to them; but, on the contrary, brought a speedier and a more severe punishment upon them.

11. I ask now, Verres, what thou hast to advance against this charge? Wilt thou pretend to deny it? Wilt thou pretend, that any thing false, that even any thing aggravated, is alleged against thee? Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not think we

had sufficient ground for demanding satisfaction?

12. What punishment ought, then, to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion, that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country, against the cruel oppressor, who had unjustly confined him in prison at Syracuse, whence he had just made his escape?

13. The unhappy man, arrested as he was going to embark for

his native country, is brought before the wicked prætor. eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be

brought: accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy.

14. It was in vain that the unhappy man cried out, "I am a Roman citizen: I have served under Lucius Pretius, who is now at Panormus, and will attest my innocence." The blood-thirsty prætor, deaf to all he could urge in his own defence, ordered the

infamous punishment to be inflicted.

15. Thus, fathers, was an innocent Roman citizen publickly mangled with scourging; whilst the only words he uttered, amidst his cruel sufferings, were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution,—for his execution upon the cross!

16. O liberty !—O sound once delightful to every Roman ear !— O sacred privilege of Roman citizenship!—once sacred!—now trampled upon!—But what then! Is it come to this? Shall an inferiour magistrate, a governour, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen?

. 17. Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance? 18. I conclude with expressing my hopes, that your wisdom and

stice, fathers, will not, by suffering the atrocious and unexam-

pled insolence of Caius Verres to escape due punishment, leave room to apprehend the danger of a total subversion of authority, and the introduction of general anarchy and confusion.

SECTION II.

Speech of Adherbal to the Roman Senate, imploring their protection against Jugurtha.

FATHERS!

1. It is known to you, that king Micipsa, my father, on his death-bed, left in charge to Jugurtha, his adopted son, conjunctly with my unfortunate brother Hiempsal and myself, the children of his own body, the administration of the kingdom of Numidia, directing us to consider the senate and people of Rome as proprietors of it. He charged us to use our best endeavours to be serviceable to the Roman commonwealth; assuring us, that your protection would prove a defence against all enemies; and would be instead of armies; fortifications, and treasures.

2. While my brother and I were thinking of nothing but how to regulate ourselves according to the directions of our deceased father—Jugurtha—the most infamous of mankind!—breaking through all ties of gratitude and of common humanity, and trampling on the authority of the Roman commonwealth, procured the murder of my unfortunate brother; and has driven me from my throne and native country, though he knows I inherit, from my grandfather Massinissa, and my father Micipsa, the friendship and

alliance of the Romans.

3. For a prince to be reduced, by villany, to my distressful circumstances, is calamity enough; but my misfortunes are heightened by the consideration—that I find myself obliged to solicit your assistance, fathers, for the services done you by my ancestors, for any I have been able to render you in my own person. Jugurtha has put it out of my power to deserve any thing at your hands; and has forced me to be burdensome, before I could be useful to you.

4. And yet, if I had no plea, but my undeserved misery—a once powerful prince, the descendant of a race of illustrious monarchs, now, without any fault of my own, destitute of every support, and reduced to the necessity of begging foreign assistance, against an enemy who has seized my throne and my kingdom—if my unequalled distresses were all I had to plead—it would become the greatness of the Roman commonwealth, to protect the injured, and to check the triumph of daring wickedness over helpless innocence.

5. But, to provoke your resentment to the utmost, Jagurtha has driven me from the very dominions, which the senate and people of Rome gave to my ancestors; and, from which, my grandiather, and my father, under your umbrage, expelled Syphax and the Carthaginians. Thus, fathers, your kindness to our family is defeated; and Jugurtha, in injuring me, throws contempt upon you.

6. O wretched prince! Oh cruel reverse of fortune! Oh father

6. O wretched prince! Oh cruel reverse of fortune! Oh father Micipsa! is this the consequence of thy generosity; that he, whom thy goodness raised to an equality with thy own children, should be the murderer of thy children? Must, then, the royal house of Numidia always be a scene of havock and blood?

7. While Carthage remained, we suffered, as was to be expected, all sorts of hardships from their hostile attacks; our enemy

near; our only powerful ally, the Roman commonwealth, at a distance. When that scourge of Africa was no more, we congratulated ourselves on the prospect of established peace. But, instead of peace, behold the kingdom of Numidia drenched with royal blood! and the only surviving son of its late king, flying from an adopted murderer, and seeking that safety in foreign parts, which he cannot command in his own kingdom.

8. Whither Oh! whither shall I fly? If I return to the royal palace of my ancestors, my father's throne is seized by the murderer of my brother. What can I there expect, but that Jugurtha should hasten to imbrue, in my blood, those hands which are now reeking with my brother's? If I were to fly for refuge, or for assistance to any other court, from what prince can I hope for cotection, if the Roman commonwealth give me up? From my own

family or friends I have no expectations.

9. My royal father is no more. He is beyond the reach of violenge, and out of hearing of the complaints of his unhappy son. Were my brother alive, our mutual sympathy would be some alleviation. But he is hurried out of life, in his early youth, by the very hand which should have been the last to injure any of the royal family of Numidia.

10. The bloody Jugurtha has butchered all whom he suspected to be in my interest. Some have been destroyed by the lingering torment of the cross. Others have been given a prey to wild beasts; an their anguish made the sport of men more cruel than wild beasts. If there be any yet alive, they are shut up in dungeons, there to drag out a life more intolerable than death itself.

11. Look down illustrious senators of Rome! from that height of power to which you are raised, on the unexampled distresses of a prince, who is, by the cruelty of a wicked intruder, become an outcast from all mankind. Let not the crafty insinuations of him who returns murder for adoption, prejudice your judgement. Do not listen to the wretch who has butchered the son and relations of a king, who gave him power to sit on the same throne with his own sons.

12. I have been informed, that he labours by his emissaries to prevent your determining any thing against him in his absence; pretending that I magnify my distress, and might, for him, have staid in peace in my own kingdom. But, if ever the time comes, when the due vengeance from above shall overtake him, he will then dissemble as I do. Then he, who now, hardened in wickedness, triumphs over those whom his violence has laid low, will, in his turn, feel distress, and suffer for his impious ingratitude to my

father, and his blood-thirsty cruelty to my brother.

13. Oh murdered, butchered brother! Oh dearest to my heart—now gone for ever from my sight!—but why should I lament his death? He is indeed, deprived of the blessed light of heaven, of life, and kingdom, at once, by the very person who ought to have been the first to havard his own life, in defence of any one of Micipsa's family. But, as things are, my brother is not so much deprived of these comforts, as delivered from terrour, from flight, from exile, and the endless train of miseries which render life to me a borden.

14. He lies full low, gored with wounds, and festering in his own

blood. But he lies in peace. He feels none of the miseries which rend my soul with agony and distraction, while I am set up a spectacle to all mankind, of the uncertainty of human affairs. / So far from having it in my power to punish his murderer, I am not master of the means of securing my own life. So far from being in a condition to defend my kingdom from the violence of the usurper.

I am obliged to apply for foreign protection for my own person.

15. Fathers! Senators of Rome! the arbiters of hations! to you I fly for refuge from the murderous fury of Jugurtha.—By your affection for your children: by your love for your country; by your own virtues; by the majesty of the Roman commonwealth; by all that is sacred, and all that is dear to you—deliver a wretched prince from undeserved, unprovoked injury; and save the kingdom of Numidia, which is your own property, from being the prey of violence, usurpation, and cruelty.

SECTION III.

The Apostle Paul's noble defence before Festus and Agrippa. 1. AGRIPPA said unto Paul, thou are permitted to speak for thyself.—Then Paul stretched forth his hand, and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, concerning all the things whereof I am accused by the Jews: especially, as I know thee to be expert in all customs and questions which are among the Jews. Where-

fore I beseech thee to hear me patiently.

2. My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; who knew me from the beginning, (if they would testify,) that after the straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers; to which promise, our twelve tribes, continually serving God day and night, hope to come: and, for this hope's sake, king

Agrippa, I am accused by the Jews.

3. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: and this I did in Jerusalem. Many of the saints I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. often punished them in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them. I persecuted them even unto strange, cities.

4. But as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king! I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou, Lord? And he replied, I am Jesus whom thou persecutest

5. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in which I will appear to thee; delivering thee from the people, and from the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

6. Whereupon, O king Agrippa! I was not disobedient to the heavenly vision; but showed first to them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes, the Jews caught me in the tem-ple; and went about to kill me. Having, however, obtained help from God, I continue to this day witnessing both to small and great, saying no other things than those which the prophets and Moses declared should come; that Christ should suffer; that he would be the first who should rise from the dead; and that he would show light to the people, and to the Gentiles.

7. And as he thus spoke for himself, Festus said, with a loud voice, "Paul, thou art beside thyself; much learning hath made thee mad." But he replied, I am not mad, most noble Festus; but speak the words of truth and soberness. For the king knoweth these things, before whom I also speak freely. I am persuaded that none of these things are hidden from him: for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said to Paul, "Almost thou persuadest me to be a Christian." And Paul replied, . "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."\* ACTS XXVI. SECTION IV.

LORD MANSFIELD's speech in the House of Peers, 1770, on the bill for preventing the delays of justice, by claiming the Privilege of Parliament.

MY LORDS,

1. WHEN I consider the importance of this bill to your lordships, I am not surprised it has taken up so much of your consideration. It is a bill, indeed, of no common magnitude; it is no less than to take away from two-thirds of the legislative body of this great kingdom, certain privileges and immunities of which they have been long possessed. Perhaps there is no situation the human mind can be placed in, that is so difficult and so trying, as when it is made a judge in its own cause.

2. There is something implanted in the breast of man so attached to self, so tenacious of privileges once obtained, that in such a situation, either to discuss with impartiality, or decide with justice, has ever been held the summit of all human virtue. The bill now in question puts your lordships in this very predicament; and I have no doubt the wisdom of your decision will convince the world, that where self-interest and justice are in opposite scales,

the latter will ever preponderate with your lordships.

3. Privileges have been granted to legislators in all ages, and in

\* How happy was this great Apostle, even in the most perilous circumstances! Though under bonds and oppression, his mind was free, and raised above every fear of man. With what dignity and composure does he defend himself, and the noble cause he had espoused; whilst he displays the most compassionate and generous feelings, for those who were strangers to the sublime religion by which he was animated!

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all countries. The practice is founded in wisdom; and, indeed, it is peculiarly essential to the constitution of this country, that the members of both houses should be free in their persons, in cases of civil suits: for there may come a time when the safety and welfare of this whole empire, may depend upon their attendance in parliament. I am far from advising any measure that would in future endanger the state: but the bill before your lordships has, I am confident, no such tendency; for it expressly secures the persons of members of either house in all civil suits.

4. This being the case, I confess, when I see many noble lords, for whose judgement I have a very great respect, standing up to oppose a bill which is calculated merely to facilitate the recovery of just and legal debts, I am astonished and amazed. They, I doubt not, oppose the bill upon publick principles: I would not wish to insinuate, that private interest had the least weight in

their determination.

5. The bill has been frequently proposed, and as frequently has miscarried: but it was always lost in the lower house. Little did I think, when it had passed the commons, that it possibly could have met with such opposition here. Shall it be said, that you, my lords, the grand council of the nation, the highest judicial and legislative body of the realm, endeavour to evade, by privilege, those very laws which you enforce on your fellow-subjects? Forbid it justice!—I am sure, were the noble lords as well acquainted as I am, with but half the difficulties and delays occasioned in the courts of justice, under pattence of privilege, they would not, nay, they could not, oppose has bills

6. I have waited with patience to hear what arguments might be urged against this bill; but I have waited in vain: the truth is, there is no argument that can weigh against it. The justice and expediency of the bill are such as render it self-evident. It is a proposition of that nature, which can neither be weakened by argument, nor entangled with sophistry. Much, indeed, has been said by some noble lords, on the wisdom of our ancestors, and how differently they thought from us. They not only decreed, that privilege should prevent all civil suits from proceeding during the sitting of parliament, but likewise granted protection to the very servants of members. I shall say nothing on the wisdom of our ancestors; it might perhaps appear invidious: that is not necessary in the present case.

7. I shall only say, that the noble lords who flatter themselves with the weight of that reflection, should remember, that as circumstances alter, things themselves should alter. Formerly, it was not so fashionable either for masters or servants to run in debt, as it is at present. Formerly, we were not that great commercial nation we are at present; nor formerly were merchants and manufacturers members of parliament as at present. The case is now very different: both merchants and manufacturers are, with great

propriety, elected members of the lower house.

s. Commerce having thus got into the legislative body of the kingdom, privilege must be done away. We all know, that the very soul and essence of trade are regular payments; and sad experience teaches us, that there are men, who will not make their regular payments without the compulsive power of the laws.

The law then ought to be equally open to all. Any exemption to particular men, or particular ranks of men, is, in a free and com-

mercial country, a solecism of the grossest nature.

9. But I will not trouble your lordships with arguments for that, which is sufficiently evident without any. I shall only say a few words to some noble lords, who foresee much inconvenience. from the persons of their servants being liable to be arrested. One noble lord observes, That the coachman of a peer may be arrested, while he is driving his master to the House, and that, consequently, he will not be able to attend his duty in parliament. If this were actually to happen, there are so many methods by which the member might still get to the House, that I can hardly think the noble lord is serious in his objection.

10. Another noble peer said, That, by this bill, one might lose his most valuable and honest servants. This I hold to be a contradiction in terms: for he can neither be a valuable servant, nor an honest man, who gets into debt which he is neither able nor willing to pay, till compelled by the law. If my servant, by unforeseen accidents, has got into debt, and I still wish to retain him. I certainly would pay the demand. But upon no principle of liberal legislation whatever, can my servant have a title to set his creditors at defiance, while, for forty shillings only, the honest tradesman may be torn from his family, and locked up in a gaol. It is monstrous injustice! I flatter myself, however, the determination of this day will entirely put an end to all these partial proceedings for the future, by passing into a law the bill now under your lordships' consideration.

11. I come now to speak, upon what, indeed, I would have gladly avoided, had I not been particularly pointed at, for the part I have taken in this bill. It has been said, by a noble lord on my left hand, that I I kewise am running the race of popularity. the noble ford means by popularity, that applicable bestowed by after-ages on good and virtuous actions, I have long been struggling in that race: to what purpose, all-trying time can alone determine.

12. But if the nobler lord means that mushroom popularity, which is raised without merit, and lost without a crime, he is much mistaken in his opinion. I defy the noble lord to point out a single action of my life, in which the popularity of the times ever had the smallest influence on my determinations. I thank God I have a more permanent and steady rule for my conduct,—the dictates

of my own breast.

13. Those who have forgone that pleasing adviser, and given up their minds to be the slave of every popular impulse, I sincerely pity: I pity them still more, if their vanity leads them to mistake the shouts of a mob, for the trumpet of fame. Experience might inform them, that many, who have been saluted with the huzzas of a crowd one day, have received their execrations the next; and many, who by the popularity of their times, have been held up as spotless patriots, have, nevertheless, appeared upon the historian's page, when truth has triumphed over delusion, the assassins of liberty.

.14. Why then the noble lord can think I am ambitious of present popularity, that echo of folly, and shadow of renown. I am at Besides, I do not know that the bill ra loss to determine.

before your lordships will be popular: it depends much upon the caprice of the day. It may not be popular to compel people to pay their debts; and, in that case, the present must be a very un-

popular bill.

i5. It may not be popular either to take away any of the privileges of parliament; for I very well remember, and many of your lordships may remember, that, not long ago, the popular cry was for the extension of privilege; and so far did they carry it at that time, that it was said, the privilege protected members even in criminal actions; nay, such was the power of popular prejudices over weak minds, that the very decisions of some of the courts were tinctured with that doctrine. It was undoubtedly an abominable doctrine. I thought so then, and I think so still: but, nevertheless, it was a popular doctrine, and came immediately from those who are called the friends of liberty; how deservedly, time will show.

16. True liberty, in my opinion, can only exist when justice is equally administered to all; to the king and to the beggar. Where is the justice then, or where is the law that protects a member of parliament, more than any other man, from the punishment due to his crimes? The laws of this country allow of no place, nor any employment, to be a sanctuary for crimes, and where I have the honour to sit as judge, neither royal favour, nor popular ap-

plause, shall protect the guilty.

17. I have now only to beg pardon for having employed so much of your lordships' time; and I am sorry a bill, fraught with so many good consequences, has not met with an abler advocate; but I doubt not your lordships' determination will convince the world, that a bill, calculated to contribute so much to the equal distribution of justice as the present, requires with your lordships but very little support.

SECTION V.

An address to young persons.

1. I INTEND, in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour; others, of the same rank, by mean and vicious behaviour, forfeit the advantages of their birth; involve themselves in much misery; and end in being a disgrace to their friends, and a burden on society.

2. Early, then, may you learn, that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infamy, depends. Now, when beginning to act that part, what can be of greater moment, than to regulate your plan of conduct with the most serious attention, before you have yet committed

any fatal or irretrievable errours?

3. If instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasures: if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement; if you allow your-

selves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings?

4. While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Shall you attain success without that preparation, and escape dangers without that precaution, which are required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care?

5. Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not, for your sake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways; to ponder the paths of your feet; to remember your Creator in the days of your youth."

6. He hath decreed, that they only "who seek after wisdom, shall find it; that fools shall be afflicted, because of their transgressions; and that whoever refuseth instruction, shall destroy his own soul." By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foun-

dation of lasting heaviness of heart.
7. When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation

for every character, and every station in life.

8. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science, or business, or publick life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation in every branch of fair and useful business; with distinction in every publick stations

9. The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocations; are the foundations of all that is

highly honourable, or greatly successful among men.

10. Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice.

11. By whatever means you may at first attract the attention, - 12

you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all

that once sparkled and dazzled has passed away.

12. Let not then the season of youth be barren of improvements, so essential to your future felicity and honour. Now is the seed-time of life; and according to "what you sow, you shall reap." Your character is now, under Divine assistance, of your own forming; your fate is, in some measure, put into your own hands.

13. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembar-

rassed and free, than they will be at any future period.

14. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlasting issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure, decisive of your happiness, in time, and in eternity.

15. As in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without un-

easiness, into respectable and tranquil old age.

16. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit: so, if youth be trifled away without improvement, manhood will probably be contemptible, and old If the beginnings of life have been "vanity," its age miserable. latter end can scarcely be any other than "vexation of spirit."

17. I shall finish this address, with calling your attention to that dependence on the blessing of Heaven, which, amidst all your endeavours after improvement, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honour, to set out with presumptuous con-

fidence in themselves.

18. Trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or of deriving any assistance from what they are apt to reckon the gloomy discipline of religion. Alas! how little do they know the dangers which await them? Neither human wisdom, nor human virtue, unsupported by religion, is equal to the trying situations which often occur in life.

19. By the shock of temptation, how frequently have the most virtuous intentions been overthrown? Under the pressure of disaster, how often has the greatest constancy sunk? " Every good, and every perfect gift, is from above." Wisdom and virtue, as well as "riches and honour, come from God." Destitute of his favour.



you are in no better situation, with all your boasted abilities, than orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm.

20. Correct, then, this ill-founded arrogance. Expect not, that your happiness can be independent of Him who made you. By faith and repentance, apply to the Redeemer of the world. By piety and prayer, seek the protection of the God of heaven.

21. I conclude with the solemn words, in which a great prince delivered his dying charge to his son: words, which every young person ought to consider as addressed to himself, and to engrave deeply on his heart: "Solomon, my son, know thou the God of thy fathers; and serve him with a perfect heart, and with a willing mind. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

# CHAPTER IX. PROMISCUOUS PIECES. SECTION I.

Earthquake at Calabria, in the year 1638.

1. An account of this dreadful earthquake, is given by the celebrated father Kircher. It happened whilst he was on his journey to visit mount Ætna, and the rest of the wonders that lie towards the South of Italy. Kircher is considered, by scholars, as one of the greatest prodigies of learning. "Having hired a boat, in company with four more, (two friars of the order of St. Francis, and two seculars,) we launched from the harbour of Messina, in Sicily; and arrived, the same day, at the promontory of Pelorus. Our destination was for the city of Euphæmia, in Calabria; where we had some business to transact; and where we designed to tarry for some time.

2. "However, Providence seemed willing to cross our design; for we were obliged to continue three days at Pelorus, on account of the weather; and though we often put out to sea, yet we were as often driven back. At length, wearied with the delay, we resolved to prosecute our voyage; and, although the sea seemed

more than usually agitated, we ventured forward.

8. "The gulf of Charybdis, which we approached, seemed whirled round in such a manner, as to form a vast hollow, verging to a point in the centre. Proceeding onward, and turning my eyes to Ætna, I saw it cast forth large volumes of smoke, of mountainous sizes, which entirely covered the island, and blotted out the very shores from my view. This, together with the dreadful noise, and the sulphurous stench which was strongly perceived, the dreadful me, with apprehensions, that some more dreadful calamity was impending.

4. "The sea itself seemed to wear a very unusual appearance: they who have seen a lake in a violent shower of rain, covered all over with bubbles, will conceive some idea of its agitations. My surprise was still increased, by the calmness and serenity of the

weather: not a breeze, not a cloud, which might be supposed to put all nature thus into motion. I therefore warned my companions, that an earthquake was approaching; and, after some time, making for the shore with all possible diligence, we landed at Tropea, happy and thankful for having escaped the threatening

dangers of the sea.

5. "But our triumphs at land were of short duration; for we had scarcely arrived at the Jesuits' College, in that city, when our ears were stunned with a horrid sound, resembling that of an infinite number of chariots, driven fiercely forward; the wheels rattling, and the thongs cracking. Soon after this, a most dreadful earthquake ensued; so that the whole tract upon which we stood seemed to vibrate, as if we were in the scale of a balance that continued wavering. This motion, however, soon grew more violent; and being no longer able to keep my legs, I was thrown prostrate upon the ground. In the mean time, the universal ruin round me redoubled my amazement.

6. "The crash of falling houses, the tottering of towers, and the groans of the dying, all contributed to raise my terrour and despair. On every side of me, I saw nothing but a scene of ruin; and danger threatening wherever I should fly. I recommended

myself to God, as my last great refuge.

7. "At that hour, O how vain was every sublunary happiness! Wealth, honour, empire, wisdom, all mere useless sounds, and as empty as the bubbles of the deep! Just standing on the threshold of eternity, nothing but God was my pleasure; and the nearer I approached, I only loved him the more.

8. "After some time, however, finding that I remained unhugt, amidst the general concussion, I resolved to venture for safet; and running as fast as I could, I reached the shore, but almost terrified out of my reason. I did not search long here, till I found the boat in which I had landed; and my companions also, whose terrours were even greater than mine. Our meeting was not of that kind, where every one is desirous of telling his own happy escape: it was all silence, and a gloomy dread of impending terrours.

9. "Leaving this seat of desolation, we prosecuted our voyage along the coast; and the next day came to Rochetta, where we landed, although the earth still continued in violent agitations. But we had scarcely arrived at our inn, when we were once more obliged to return to the boat; and, in about half an hour, we saw the greater part of the town, and the inn at which we had put up, dashed to the ground, and burying the inhabitants be-

neath the ruins.

10. "In this manner, proceeding onward in our little vessel, finding no safety at land, and yet, from the smallness of our boat, having but a very dangerous continuance at sea, we at length landed at Lopizium, a castle midway between Tropæa and Euphæmia. the city to which, as I said before, we were bound. Here, where I turned my eyes, nothing but scenes of ruin and horrour appeared; towns and castles levelled to the ground; Strombalo, thous. at sixty miles distance, belching forth flames in an unusual manner, and with a noise which I could distinctly hear.

11. "But my attention was quickly turned from more remote,

to contiguous danger. The rumbling sound of an approaching earthquake, which we by this time were grown acquainted with, slarmed us for the consequences; it every moment seemed to grow louder, and to approach nearer. The place on which we stood now began to shake most dreadfully; so that being unable to stand, my companions and I caught hold of whatever shrub grew next to us, and supported ourselves in that manner.

12. "After some time, this violent paroxysm ceasing, we again stood up, in order to prosecute our voyage to Euphæmia, which lay within sight. In the mean time, while we were preparing for this purpose, I turned my eyes towards the city, but could see only a frightful dark cloud, that seemed to rest upon the place. This the

more surprised us, as the weather was so very serene.

13. "We waited, therefore, till the cloud had passed away: then turning to look for the city, it was totally sunk. Wonderful to tell! nothing but a dismal and putrid lake was seen where it stood. We looked about to find some one that could tell us of its sad catastrophe, but could see no person. All had become a melancholy solitude; a scene of hideous desolation.

14. "Thus proceeding pensively along, in quest of some human being that could give us a little information, we at length saw a boy sitting by the shore, and appearing stupified with terrour. Of him, therefore, we inquired concerning the fate of the city;

but he could not be prevailed on to give us an answer.

15. "We entreated him, with every expression of tenderness and pity to tell us; but his senses were quite wrapt up in the contemplation of the danger he had escaped. We offered him some victuals, but he seemed to loath the sight. We still persisted in our offices of kindness; but he only pointed to the place of the city, like one out of his senses; and then running up into the woods, was never heard of after. Such was the fate of the city of Euphæmia.

16. " As we continued our melancholy course along the shore, the whole coast, for the space of two hundred miles, presented nothing but the remains of cities; and men scattered, without a habitation, over the fields. Proceeding thus along, we at length ended our distressful voyage by arriving at Naples, after having escaped a thousand dangers both at sea and land." GOLDSMITH.

# SECTION II. 9

Letter from PLINY to GEMINIUS.

1. Do we not sometimes observe a sort of people, who, though they are themselves under the abject dominion of every vice, show a kind of malicious resentment against the errours of others; and are most severe upon those whom they most resemble? yet, surely a lenity of disposition, even in persons who have the least occasion for clemency themselves, is of all virtues the most becoming.

2. The highest of all characters, in my estimation, is his, who is eady to pardon the errours of mankind, as if he were every guilty of some himself; and, at the same time, as cautious of committing a fault, as if he never forgave one. It is a rule then which we should, upon all occasions, both private and publick, most religiously observe; " to be inexorable to our own failings, while



we treat those of the rest of the world with tenderness, not ex-

cepting even such as forgive none but themselves."

3. I shall, perhaps, be asked, who it is that has given occasion to these reflections. Know then that a certain person lately—but of that when we meet—though, upon second thoughts, not even then; lest, whilst I condemn and expose his conduct, I shall act counter to that maxim I particularly recommend. Whoever therefore, and whatever he is, shall remain in silence: for though there may be some use, perhaps, in setting a mark upon the man, for the sake of example, there will be more, however, in sparing him, for the sake of humanity. Farewell. MELMOTH'S PLINY.

SECTION III.

Letter from PLINY to MARCELLINUS, on the death of an amiable young woman.

1. I WRITE this under the utmost oppression of sorrow: the youngest daughter of my friend Fundanus is dead! Never surely was there a more agreeable, and more amiable young person; or one who better deserved to have enjoyed a long, I had almost said, an immortal life! She had all the wisdom of age, and discretion of a matron, joined with youthful sweetness and virgin modesty.

2. With what an engaging fondness did she behave to her father! How kindly and respectfully receive his friends! How affectionately treat all those who, in their respective offices, had the care

and education of her!

8. She employed much of her time in reading, in which she discovered great strength of judgement; she indulged herself in few diversions, and those with much caution. With what forbearance, with what patience, with what courage, did she endure her last illness! She complied with all the directions of her physicians; she encouraged her sister, and her father; and, when all her strength of body was exhausted, supported herself by the single vigour of her mind. That, indeed, continued, even to her last moments; unbroken by the pain of a long illness, or the terrours of approaching death; and it is a reflection which makes the loss of her so much the more to be lamented. A loss infinitely severe! and more severe by the particular conjuncture in which it happened!

4. She was contracted to a most worthy youth; the wedding day was fixed, and we were all invited.-How sad a change from the highest joy, to the deepest sorrow! How shall I express the wound that pierced my heart, when I heard Fundanus himself, (as grief is ever finding out circumstances to aggravate its affliction.) ordering the money he had designed to lay out upon clothes and jewels for her marriage, to be employed in myrrh and spices

for her funeral!

5. He is a man of great learning and good sense, who has applied himself, from his earliest youth, to the noblest and most elevated studies: but all the maxims of fortitude which he has received from books, or advanced himself, he now absolutely rejects; and every other virtue of his heart gives place to all aparent's tenderness. We shall excuse, we shall even approve his sorrow, with we consider what he has lost. He has lost a daughter who resembled him in his manners, as well as his person; and exactly copied out all her father.

6. If his friend Marcellinus shall think proper to write to him, upon the subject of so reasonable a grief, let me remind him not to use the rougher arguments of consolution, and such as seem to carry a sort of reproof with them; but those of kind and sympa-

thizing humanity.

7. Time will render him more open to the dictates of reason: for as a fresh wound shrinks back from the hand of the surgeon. but by degrees submits to, and even requires the means of its cure; so a mind, under the first impressions of a misfortune, shuns and rejects all arguments of consolation; but at length, if applied with tenderness, calmly and willingly acquiesces in them. Farewell. SELMOTH'S PLINY.

SECTION IV. On discretion.

L I HAVE often thought, if the minds of men were laid open, we should see but little difference between that of a wise man, and that of a fool. There are infinite reveries, numberless extravagances, and a succession of vanities, which pass through both. The great difference is, that the first knows how to pick and cull his thoughts for conversation, by suppressing some, and communicating others; whereas the other lets them all indifferently fly out This sort of discretion, however, has no place in private conversation between intimate friends. On such occasions, the wisest men very often talk like the weakest; for indeed talking with a friend is nothing else than thinking aloud.

2. Tully has therefore very justly exposed a precept, delivered by some ancient writers, That a man should live with his enemy in such a manner, as might leave him room to become his friend; and with his friend, in such a manner, that, if he became his enemy, it should not be in his power to hurt him. The first part of this rule, which regards our behaviour towards an enemy, is deed very reasonable; as well as very prudential; but the latter part of it, which regards our behaviour towards a friend, savours more of cunning than of discretion: and would cut a man off from the greatest pleasures of life, which are the freedoms of conversation with a bosom friend. Besi les that, when a friend is turned into an enemy, the world is just enough to accuse the perfidiousness of the friend, rather than the indiscretion of the person who confided in him.

3. Discretion does not only show itself in words, but in all the circumstances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life. There are many more shining qualities in the mind of man, but there is none so useful as discretion. It is this, indeed, which gives a value to all the rest; which sets them at work in their proper times and places; and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errours,

and active to his own prejudice.

4. Discretion does not only make a man the master of his own parts, but of other men's. The discreet man finds out the talents of those he converses with; and knows how to apply them to proper uses. Accordingly, if we look into particular communities and



divisions of men, we may observe, that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation, and gives measures to society. A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind; endued with an irresistible force, which, for want of sight, is of no use to him.

5. Though a man has all other perfections, yet if he wants discretion, he will be of no great consequence in the world; on the contrary, if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular

station of life.

6. At the same time that I think discretion the most useful talent a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us and pursues the most proper and laudable methods of attaining them: cunning has only private; selfish aims; and sticks at nothing which may make them succeed.

aims; and sticks at nothing which may make them succeed.

7. Discretion has large and extended views; and, like a wellformed eye, commands a whole horizon: cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it: cunning, when it is once detected, loses its force, and makes a manincapable of bringing about even those events which he might have done, had he passed only for a plain man.

8. Discretion is the perfection of reason: and a guide to us in all the duties of life: cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings: cunning is often to be met with in brutes themselves: and in persons who are but the fewest removes from them. In short, cunning is only the mimick of discretion; and it may pass upon weak men, in the same manager of the surrection of the same manager of the surrection.

her as vivacity is often mistaken for wit, and gravity, for wisdom.

9. The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which is reserved for him in another world, loses nothing of its reality by being placed at so great a distance from him. The objects do not appear little to him because they are remote. He considers, that those pleasures and pains which lie hid in eternity, approach nearer to him every moment; and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason, he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being.

10. He carries his thoughts to the end of every action; and considers the most distant, as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with his views of an hereafter. In a word, his hopes are full of immortality; his schemes are large and glorious; and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

ADDISON.

# SECTION V.

On the government of our thoughts.

1. A MULTITUDE of cases occur, in which we are no less accountable for what we think, than for what we do. As, first, when the introduction of any train of thought depends upon ourselves, and is our voluntary act, by turning our attention towards such objects, awakening such passions, or engaging in such em ployments, as we know must give a peculiar determination to our thoughts. Next, when thoughts, by whatever accident they may have been originally suggested, are indulged with deliberation and complacency.

2. Though the mind has been passive in their reception, and, therefore, free from blame; yet, if it be active in their continuance, the guilt becomes its own. They may have intruded at first, like unbidden guests; but if when entered, they are made welcome, and kindly entertained, the case is the same as if they

had been invited from the beginning.

8. If we are thus accountable to God for thoughts either voluntarily introduced, or deliberately indulged, we are no less so, in the last place, for those which find admittance into our hearts from supine negligence, from total relaxation of attention, from allowing our imagination to rove with entire license. "like the

eyes of the fool, towards the end of the earth."

4. Our minds are, in this case, thrown open to folly and vanity. They are prostituted to every evil thing which pleases to take possession. The consequences must all be charged to our account; and in vain we plead excuse from human infirmity. Hence it appears, that the great object at which we are to aim in governing our thoughts, is, to take the most effectual measures for preventing the introduction of such as are sinful; and for hastening their expulsion, if they shall have introduced themselves without consent of the will.

5. But when we descend into our breasts, and examine how far we have studied to keep this object in view, who can tell, "how oft he bath offended?" In no article of religion or morals are men more culpably remiss, than in the unrestrained indulgence they give to fancy; and that too, for the most part, with-Since the time that reason began to exert her out remorse. powers, thought, during our waking hours, has been active in

every breast, without a moment's suspension or pause.

6. The current of ideas has been always sowing. The wheels of the spiritual engine have circulated with perpetual motion. Let me ask, what has been the fruit of this incessant activity, with the greater part of mankind? Of the innumerable hours that have been employed in thought, how few are marked with any permanent or useful effect? How many have either passed away in idle dreams, or have been abandoned to anxious discontented musings, to unsocial and malignant passions, or to irregular and criminal desires?

7. Had I power to lay open that storehouse of iniquity which the hearts of too many conceal; could I draw out and real to them a list of all the imaginations they have devised, and all the passions they have indulged in secret; what a picture of men should I present to themselves! What crimes would they ap-



pear to have perpetrated in secrecy, which to their most intimate

companions they durst not reveal!

8. Even when men amagine their thoughts to be innocently employed, they too commonly suffer them to run out into extrava gant imaginations, and chimerical plans of what they would wish to attain, or choose to be, if they could frame the course of things Though such employments of fancy according to their desire. come not under the same description with those which are plainly criminal, yet wholly unblamable they seldom are. Besides the waste of time which they occasion, and the misapplication which they indicate of those intellectual powers that were given to us for much nobler purposes, such romantick speculations lead us always into the neighbourhood of forbidden regions.

9. They place us on dangerous ground. They are, for the most part, connected with some one bad passion; and they always nour-ish a giddy and frivolous turn of thought. They unfit the mind for applying with vigour to rational pursuits, or for acquiescing in sober plans of conduct. From that ideal world in which it allows itself to dwell, it returns to the commerce of men, unbent and relaxed, sickly and tainted, averse to discharging the duties, and sometimes disqualified even for relishing the pleasures of ordinary life. SECTION VI.

On the evils which flow from unrestrained passions. 1. When man revolted from his Maker, his passions rebelled against himself; and, from being originally the ministers of reason, have become the tyrants of the soul. Hence, in treating of this subject, two things may be assumed as principles: first, that through the present weakness of the understanding, our passions are often directed towards improper objects; and next, that even when their direction is just, and their objects are innocent, they perpetually tend to run into excess; they always hurry us towards their gratification, with a blind and dangerous impetuosity these two points then turns the whole government of our passions; first, to ascertain the proper'objects of their pursuit; and next to restrain them in that pursuit, when they would carry us beyon the bounds of reason.

2. If there is any passion which intrudes itself unseasonably inte our mind, which darkens and troubles our judgement, or habitually discomposes our temper; which unfits us for properly discharging the duties, or disqualifies us for cheerfully enjoying the comforts of life, we may certainly conclude it to have gained a dangerous as cendant. The great object which we ought to propose to ourselve is, to acquire a firm and steadfast mind, which the infatuation of passion shall not seduce, nor its violence shake; which, resting on fixed principles, shall, in the midst of contending emotions, remain free, and master of itself; able to listen calmly to the void of conscience, and prepared to obey its dictates without hesitation

3. To obtain, if possible, such command of passion, is one of the highest attainments of the rational nature. Arguments to show it importance crowd upon us from every quarter. If there be an fertile source of mischief to human life, it is, beyond doubt, th misrule of passion. It is this which poisons the enjoyment of ind viduals, overturns the order of society, and strews the path of life with so many miseries, as to render it indeed the vale of tears.



4. All those great scenes of publick calamity, which we behold with astonishment and horrous, have originated from the source of violent passions. These have overspread the earth with bloodshed. These have pointed the assassin's dagger, and filled the poisoned bowl. These, in every age, have furnished too copious materials for the orator's pathetick declamation, and for the poet's tragical song. When from publick life we descend to private conduct, though passion operates not there in so wide and destructive a sphere, we shall find its influence to be no less baneful.

5. I need not mention the black and fierce passions, such as envy, jealousy, and revenge, whose effects are obviously noxious, and whose agitations are immediate misery. But take any of the licentious and sensual kind. Suppose it to have unlimited scope; trace it throughout its course; and we shall find that gradually, as it rises, it taints the soundness, and troubles the peace, of his mind over whom it reigns; that, in its progress, it engages him in pursuits which are marked either with danger or with shame; that, in the end, it wastes his fortune, destroys his health, or debases his character; and aggravates all the miseries in which it has involved him, with the concluding pangs of bitter remores. Through all the stages of this fatal course, how many have heretofore run? What multitudes do we daily behold pursuing it, with blind and headlong steps?

SECTION VII.

On the proper state of our temper, with respect to one another.

1. It is evident, in general, that if we consult either publick welfare or private happiness, Christian charity ought to regulate our disposition in mutual intercourse. But as this great principle admits of several diversified appearances, let us consider some of the chief forms under which it ought to show itself in the usual tenour of life.

2. What first presents itself to be recommended, is a peaceable temper; a disposition averse to giving offence, and desirous of cultivating harmony, and amicable intercourse in society. This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and, in contests that are una-

voidable, proper moderation of spirit.

3. Such a temper is the first principle of self-enjoyment. It is the basis of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome, are the bane of society. They seem destined to blast the small share of comfort which nature has here allotted to man. But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosom, before it is let forth upon the world. In the tempests which they raise, they are always tost; and frequently it is their lot to perish.

4. A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous and suspicious temper, which ascribes every action to the worst motive, and throws a black shade over every character. If we would be happy in ourselves, or in our connexions with others, let us guard against this malignant spirit. Let us study that charity "which thinketh



no evil;" that temper, which, without degenerating into credulity, will dispose us to be just; and which can allow us to observe an errour, without imputing it as a crime. Thus we shall be kept free from that continual irritation, which imaginary injuries raise in a suspicious breast; and shall walk among men as our brethren, not as our enemies.

5. But to be peaceable, and to be candid, is not all that is required of a good man. He must cultivate a kind, generous, and sympathizing temper, which feels for distress, wherever it is beheld; which enters into the concerns of his friends with ardour; and to all with whom he has intercourse, is gentle, obliging, and humane. How amiable appears such a disposition, when contrasted with a malicious or envious temper, which wraps itself up in its own narrow interest, looks with an evil eye on the success of others, and, with an unnatural satisfaction, feeds on their disappointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates joy from heart to heart!

6. We are not to imagine, that a benevolent temper finds no exercise, unless when opportunaties offer of performing actions of high generosity, or of extensive utility. These may seldom occur. The condition of the greater part of mankind in a good measure, precludes them. But, in the ordinary round of human affairs, many occasions daily present themselves, of mitigating the vexations which others suffer: of soothing their minds; of aiding their interest; of promoting their cheerfulness, or ease. Such occasions may relate to the smaller incidents of life.

7. But let us remember, that of small incidents the system of human life is chiefly composed. The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendour. No wise or good man ought to account any rules of behaviour as below his regard, which tend to cement the great brotherhood of mankind in comfortable union. Particularly amidst that familiar intercourse which belongs to domestick life, all the virtues of temper find an ample range.

8. It is very unfortunate, that within that circle, men too often think themselves at liberty, to give unrestrained vent to the caprice of passion and humour. Whereas there, on the contrary, more than any where else, it concerns them to attend to the government of their heart; to check what is violent in their tempers, and to soften what is harsh in their manners. For there the temper is formed. There, the real character displays itself. The forms of the world disguise men when abroad. But within his own family, every man is known to be what he truly is.

9. In all our intercourse then with others, particularly in that which is closest and most intimate, let us cultivate a peaceable, a candid, a gentle, and friendly temper. This is the temper to which, by repeated injunctions, our holy religion seeks to form us. This was the temper of Christ. This is the temper of Heaven.

BLAIB



Excellence of the holy Scriptures.

1. Is it bigotry to believe the sublime truths of the Gospel, with full assurance of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I congratulate the man who is possessed of it: for, amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

2. There is not a book on earth, so favourable to all the kind, and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence. as the Gospel. It breathes nothing throughout, but mercy, be-

nevolence, and peace.

3. Poetry is sublime, when it awakens in the mind any great and good affection, as piety, or patriotism. This is one of the noblest effects of the art. The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only, that they are sublime. Of the divine nature, they contain the most magnificent descriptions, that the soul of man can comprehend. The hundred and fourth Psalm, in particular, displays the power and goodness of Providence, in creating and preserving the world, and the various tribes of animals in it, with such majestick brevity and beauty, as it is vain to look for in any human composition.

4. Such of the doctrines of the Gospel as are level to human capacity, appear to be agreeable to the purest truth, and the soundest morality. All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as are to be found in the New Testament. Compared, indeed, with this, all other

moral and theological wisdom

Loses, discountenanc'd, and like folly shows.

BEATTIE.

# SECTION IX.

Reflections occasioned by a review of the blessings, pronounced by Christ on his disciples, in his sermon on the mount:

1. What abundant reason have we to thank God, that this large and instructive discourse of our blessed Redeemer, is so particularly recorded by the sacred historian. Let every one that "hath ears to hear," attend to it: for surely no man ever spoke as our Lord did on this occasion. Let us fix our minds in a posture of humble attention, that we may "receive the law from his mouth."

2. He opened it with blessings, repeated and most important blessings. But on whom are they pronounced? and whom are we taught to think the happiest of mankind? The meek and the humble; the penitent and the merciful; the peaceful and the pure; those that hunger and thirst after righteousness; those that labour, but faint not, under persecution! Lord! how different are thy maxims from those of the children of this world!

3. They call the proud happy; and admire the gay, the rich, the powerful, and the victorious. But let a vain world take its gaudy trifles, and dress up the foolish creatures that pursue them. May our souls share in that happiness, which the Son of God ca---

to recommend and procure! May we obtain mercy of the Lord; may we be owned as his children; enjoy his presence; and inherit his kingdom! With these enjoyments, and these hopes, we will cheerfully welcome the lowest, or the most painful circumstances.

4. Let us be animated to cultivate those amiable virtues, which are here recommended to us; this humility and meekness; this penitent sense of sin; this ardent desire after righteousness; this compassion and purity; this peacefulness and fortitude of soul: and, in a word, this universal goodness which becomes us, as we sustain the character of "the salt of the earth," and "the light of the world."

5. Is there not reason to lament, that we answer the character no better? Is there not reason to exclaim with a good man in former times, "Blessed Lord! either these are not thy words, or we are not Christians!" Oh, season our hearts more effectually with thy grace! Pour forth that divine oil on our lamps! Then shall the flame brighten; then shall the ancient honours of thy religion be revived; and multitudes be awakened and animated, by the lustre of it, "to glorify our Father in heaven."

DOBDRIDGE

SECTION X. Schemes of life often illusory.

1. Oman, the son of Hassan, had passed seventy-five years in honour and prosperity. The favour of three successive califs had filled his house with gold and silver; and whenever he appeared, the benedictions of the people proclaimed his passage.

2. Terrestrial happiness is of short continuance. The bright-

ness of the flame is wasting its fuel; the fragrant flower is passing away in its own odours. The vigour of Omar began to fail; the curls of beauty fell from his head; strength departed from his hands; and agility from his feet. He gave back to the calif the keys of trust, and the seals of secrecy; and sought no other pleasure for the remains of life, than the converse of the wise, and the

gratitude of the good.

3. The powers of his mind were yet unimpaired. His chamber was filled by visitants, eager to catch the dictates of experience, and officious to pay the tribute of admiration. Caled, the son of the viceroy of Egypt, entered every day early, and retired late. He was beautiful and eloquent: Omar admired his wit, and loved his docility. "Tell me," said Caled, "thou to whose voice nations have listened, and whose wisdom is known to the extremities of Asia, tell me how I may resemble Omar the prudent. The arts by which thou hast gained power and preserved it, are to thee no longer necessary or useful; impart to me the secret of thy conduct, and teach me the plan upon which thy wisdom has built thy fortune."

4. "Young man," said Omar, "it is of little use to form plans When I took my first survey of the world, in my twentieth year, having considered the various conditions of mankind. in the hour of solitude I said thus to myself, leaning against a cedar, which spread its branches over my head: 'Seventy years

are allowed to man; I have yet fifty remaining.

5. "Ten years I will allot to the attainment of knowledge, and ten I will pase in foreign countries; I shall be learned, and therefore



shall be honoured; every city will shout at my arrival, and every student will solicit my friendship. Twenty years thus passed, will store my mind with images, which I shall be busy, through the rest of my life, in combining and comparing. I shall revel in inexhaustible accumulations of intellectual riches; I shall find new pleasures for every moment; and shall never more be weary of myself.

6. "I will not, however, deviate too far from the beaten track of life; but will try what can be found in female delicacy. I will marry a wife beautiful as the Houries, and wise as Zobeide: with her I will live twenty years within the suburbs of Bagdat, in every pleasure that wealth can purchase, and fancy can invent.

7. "I will then retire to a rural dwelling; pass my days in obscurity and contemplation; and lie silently down on the bed of death. Through my life it shall be my settled resolution, that I will never depend upon the smile of princes; that I will never stand exposed to the artifices of courts; I will never pant for publick honours, nor disturb my quiet with the affairs of state.' Such was my scheme of life, which I impressed indelibly upon my memory.

8. "The first part of my ensuing time was to be spent in search of knowledge, and I know not how I was diverted from my design. I had no visible impediments without, nor any ungovernable passions within. I regarded knowledge as the highest honour, and the most engaging pleasure; yet day stole upon day, and month glided after month, till I found that seven years of the

first ten had vanished, and left nothing behind them.

9. "I now postponed my purpose of travelling; for why should I go abroad, while so much remained to be learned at home? I immured myself for four years, and studied the laws of the empire. The fame of my skill reached the judges; I was found about to speak upon doubtful questions; and was commanded to stand at the footstool of the calif. I was heard with attention; I was consulted with confidence; and the love of praise fastened on my heart.

10. "I still wished to see distant countries; listened with raptage to the relations of travellers; and resolved some time to ask my dismission, that I might feast my soul with novelty: but my presence was always necessary; and the stream of business hurried me along. Sometimes I was afraid lest I should be charged with ingratitude: but I still proposed to travel, and therefore would not

confine myself by marriage.

11. "In my fittieth year, I began to suspect that the time of travelling was past; and thought it best to lay hold on the felicity yet in my power, and indulge myself in domestick pleasures. But at fifty no man easily finds a woman beautiful as the Houries, and wise as Zobeide. I inquired and rejected, consulted and deliberated, till the sixty-second year made me ashamed of wishing to marry. I had now nothing left but retirement; and for retirement I never found a time, till disease forced me from publick employment.

12. "Such was my scheme, and such has been its consequence. With an insatiable thirst for knowledge, I trifled away the years of improvement; with a restless desire of seeing different courties, I have always resided in the same city; with the highest expectation of connubial felicity, I have lived unmarried; and with unalterable resolutions of contemplative retirement, I amagoing to die within the walls of Bagdat."

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SECTION XI.

The pleasures of virtuous sensibility. 1. The good effects of true sensibility on general virtue and happiness, admit of no dispute. Let us consider its effect on the happiness of him who possesses it, and the various pleasures to which it gives him access. If he is master of riches or influence, it affords him the means of increasing his own enjoyment, by relieving the wants, or increasing the comforts of others. If he commands not these advantages, yet all the comforts, which he sees in the possession of the deserving, become in some sort his, by his rejoicing

in the good which they enjoy.

Even the face of nature yields a satisfaction to him, which the insensible can never know. The profusion of goodness, which he beholds poured forth on the universe, dilates his heart with the thought, that innumerable multitudes around him are blest and When he sees the labours of men appearing to prosper, and views a country flourishing in wealth and industry; when he beholds the spring coming form in its beauty, and reviving the decayed face of nature; or in autumn beholds the fields loaded with plenty, and the year crowned with all its fruits; he lifts his affections with gratitude to the great Father of all, and rejoices in the general felicity and joy.

3. It may indeed be objected, that the same sensibility lays open the heart to be pierced with many wounds, from the distresses

which abound in the world; exposes us to frequent suffering from the participation which it communicates of the sorrows, as well as of the joys of friendship. But let it be considered, that the tender melancholy of sympathy, is accompanied with a sensation, which they who feel it would not exchange for the gratifications of the selfish. When the heart is strongly moved by any of the kind affections, even when it pours itself forth in virtuous sorrow, a semet attractive charm mingles with the painful emotion; there is a joy in the midst of grief.

4. Let it be farther considered, that the griefs which sensibility introduces, are counterbalanced by pleasures which flow from the same source. Sensibility heightens in general the human powers, and is connected with acuteness in all our feelings. If it makes us more alive to some painful sensations, in return, it renders the

pleasing ones more vivid and animated.

5. The selfish man languishes in his narrow circle of pleasures. They are confined to what affects his own interest. He is obliged to repeat the same gratifications, till they become insipid. But the man of virtuous sensibility moves in a wider sphere of felicity. His powers are much more frequently called forth into occupations of pleasing activity. Numberless occasions open to him of indulging his favourite taste, by conveying satisfaction to others. Often it is in his power, in one way or other, to sooth the afflicted heart, to carry some consolation into the house of wo.

6. In the scenes of ordinary life, in the domestick and social intercourses of men, the cordiality of his affections cheers and gladdens him. Every appearance, every description of innocent happiness, is enjoyed by him. Every native expression of kindness and affection among others, is felt by him, even though he be not the object of it. In a circle of friends enjoying one another, he is as

happy as the happiest.

7. In a word, he lives in a different sort of world, from what the selfish man inhabits. He possesses a new sense that enables him to behold objects which the selfish cannot see. At the same time, his enjoyments are not of that kind which remain merely on the surface of the mind. They penetrate the heart. They refine and ennoble it. To all the pleasing enotions of affection, they add the dignified consciousness of virtue.

emotions of affection, they add the dignified consciousness of virtue.

8. Children of men! men formed by nature to live and to feel as brethren! how long will ye continue to estrange yourselves from one another by competitions and jealousies, when in cordial union ye might be so much more blest? How long will ye seek your happiness in selfish gratifications alone, neglecting those purer and better sources of joy, which flow from the affections and the heart?

SECTION XII.
On the true honour of mand

1. The proper honour of man arises not from some of those spleadid actions and abilities, which excite high admiration. Courage and prowess, military renown, signal victories and conquests, may render the name of a man famous, without rendering his character truly honourable. To many brave men, to many heroes renowned in story, we look up with wonder. Their exploits are recorded. Their praises are sung. They stand as on an eminence above the rest of mankind. Their eminence, nevertheless, may not be of that sort, before which we bow with inward esteem and respect. Something more is wanted for that purpose, than the conquering arm, and the intrepid mind.

2. The laurels of the warriour must at all times be dyed in blood, and bedewed with the tears of the widow and the orphan. But if they have been stained by rapine and inhumanity; if sordid avarice has marked his character; or low and gross sensuality has degraded his life; the great hero sinks into a little man. What, at a distance, or on a superficial view, we admired, becomes mean, perhaps odious, when we examine it more closely. It is like the Colossal statue, whose immense size struck the spectator afar off with astenishment; but when nearly viewed, it ap-

pears disproportioned, unshapely, and rude.

8. Observations of the same kind may be applied to all the reputation derived from civil accomplishments; from the refined policiks of the statesman; or the literary efforts of genius and erudition. These bestow, and within certain bounds, ought to bestow, eminence and distinction on men. They discover talents which is themselves are shining; and which become highly valuable, when employed in advancing the good of mankind. Hence, they frequently give rise to fame. But a distinction is to be made between fame and true honour.

4. The statesman, the orator, or the poet, may be famous; while yet the man himself is far from being honoured. We envy his abilities. We wish to rival them. But we would not choose to be classed with him who possesses them. Instances of this sort are too often found in every record of ancient or modern history.

5. From all this it follows, that in order to discern where man's

true honour lies, we must look, not to any adventitious circumstances of fortune; not to any single sparkling quality; but to the whole of what forms a man; what entitles him, as such, to rank high among that class of beings to which he belongs; in a word, we must look to the mind and the soul.

6. A mind superiour to fear, to selfish interest and corruption; a mind governed by the principles of uniform rectitude and integrity; the same in prosperity and adversity; which no bribe can seduce, nor terrour overawe; neither by pleasure melted into effeminacy, nor by distress sunk into dejection: such is the mind which forms

the distinction and eminence of man.

7. One, who in no situation of life, is either ashamed or afraid of discharging his duty, and acting his proper part with firmness and constancy; true to the God whom he worships, and true to the faith in which he professes to believe; full of affection to his brethren of mankind; faithful to his friends, generous to his enemies, warm with compassion to the unfortunate; self-denying to little private interests and pleasures, but zealous for publick interest and happiness; magnanimous, without being proud; humble, without being mean; just, without being harsh; simple in his manners, but manly in his feelings; on whose words we can entirely rely; whose countenance never deceives us; whose professions of kindness are the effusions of his heart: one, in fise, whom, independent of any views of advantage, we would choose for a superiour, could trust in as a friend, and could love as a brother—this is the man, whom in our heart, above all others, we do, we must honour.

SECTION XIII. / The influence of devotion on the happiness of life.

1. Whatever promotes and strengthens virtue, whatever calms and regulates the temper, is a source of happiness. Devotion produces these effects in a remarkable degree. It inspires composure of spirit, mildness, and benignity; weakens the painful, and cherishes the pleasing emotions; and, by these means, carries on the life of a pious man in a smooth and placid tenour.

2. Besides exerting this habitual influence on the mind, devotion opens a field of enjoyments, to which the vicious are entire strangers; enjoyments the more valuable, as they peculiarly belong to retirement, when the world leaves us; and to adversity, when it becomes our foe. These are the two seasons, for which every wise man would most wish to provide some hidden store of comfort.

3. For let him be placed in the most favourable situation which the human state admits, the world can neither always amuse him, nor always shield him from distress. There will be many hours of vacuity, and many of dejection, in his life. If he be a stranger to God, and to devotion, how dreary will the gloom of solitude often prove! With what oppressive weight will sickness, disappointment, or old age, fall upon his spirits!

4. But for those pensive periods, the pious man has a relief prepared. From the tiresome repetition of the common vanities of life, or from the painful corrosion of its cares and sorrows, devotion transports him into a new region; and surrounds him there with such objects, as are the most fitted to cheer the dejection, to calm the tumults, and to heal the wounds of his heart.



5. If the world has been empty and delusive, it gladdens him with the prospect of a higher and better order of things, about to arise. If men have been ungrateful and base, it displays before him the faithfulness of that Supreme Being, who, though every other friend fail, will never forsake him.

6. Let us consult our experience, and we shall find, that the two greatest sources of inward joy, are, the exercise of love directed towards a deserving object, and the exercise of hope terminating on some high and assured happiness. Both these are supplied by devotion; and therefore we have no reason to be surprised, if, on some occasions, it fills the hearts of good men with

a satisfaction not to be expressed.

7. The refined pleasures of a pious mind are, in many respects, superiour to the coarse gratifications of sense. They are pleasures which belong to the highest powers and best affections of the soul; whereas the gratifications of sense reside in the lowest region of our nature. To the latter, the soul stoops below its native dignity. The former, raise it above itself. The latter, leave always a comfortless, often a mortifying remembrance behind them. The former, are reviewed with applause and delight.

8. The pleasures of sense resemble a foaming torrent, which, after a disorderly course, speedily runs out, and leaves an empty and offensive channel. But the pleasures of devotion resemble the equable current of a pure river, which enlivens the fields through which it passes, and diffuses verdure and fertility along its banks.

9: To thee, O Devotion! we owe the highest improvement of our nature, and much of the enjoyment of our life. Thou art the support of our virtue, and the rest of our souls, in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and thine only, are imparted to the low, no less than to the high; to the poor, as well as to the rich.

10. In thy presence, worldly distinctions cease; and under thy influence, worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable; haccessible only to the unrighteous and impure. Thou beginnest on earth the temper of heaven. In thee, the hosts of angels

and blessed spirits eternally rejoice.

SECTION XIV.

The planetary and terrestrial worlds complicatively considered.

I. To us, who dwell on its surface, the earth is by far the most

1. To us, who dwell on its surface, the earth is by far the most extensive orb that our eyes can any where behold: it is also clothed with verdure, distinguished by trees, and adorned with a variety of beautiful decorations; whereas, to a spectator placed on one of the planets, it wears a uniform aspect; looks all luminous; and no larger than a spot. To beings who dwell at still greater distances, it entirely disappears.

2. That which we call alternately the morning and the evening star, (as in one part of the orbit she rides foremost in the procession of night, in the other ushers in and anticipates the dawn,) is a planetary world. This planet, and the four others that so wonderfully vary their mystick dance, are in themselves dark bodies, and shine only by reflection; have fields, and seas, and skies, of

their own: are furnished with all accommodations for animal subsistence, and are supposed to be the abodes of intellectual life; all which, together with our earthly habitation, are dependent on that grand dispenser of Divine munificence, the sun; receive their light from the distribution of his rays, and derive their

comfort from his benian agency.

3. The sun, which seems to perform its daily stages through the sky, is in this respect fixed and immoveable: it is the great axle of heaven, about which the globe we inhabit, and other more spacious orbs, wheel their stated courses. The sun, though seemingly smaller than the dial it illuminates, is abundantly larger than this shole earth, on which so many lofty mountains rise, and such vas oceans roll. A line extending from side to side through the centre of that resplendent orb, would measure more than eight hun red thousand miles: a girdle formed to go round its circumference, would require a length of millions. Were its solid contes to be estimated, the account would overwhelm our understan ing, and be almost beyond the power of language to express.

4. Are we startled at these reports of philosophy! Are we ready to cry out in a transport of surprise, "How mighty is the Being who kindled so prodigious a fire; and keeps alive, from age to age, so enormous a mass of flame!" let us attend our philosophical guides, and we shall be brought acquainted with speculations

more enlarged and more amazing.
5. This sun with all its attendant planets, is but a very little part of the grand machine of the universe: every star, though in appearance no bigger than the diamond that glitters upon a lady's ring, is really a vast globe, like the sun in size and in glory; so less spacious, no less luminous, than the radiant source of day. So that every star, is not barely a world, but the centre of a magnificent system; has a retinue of worlds, irradiated by its beams, and revolving round its attractive influence, all which are lost to our sight in unmeasurable wilds of ether.

6. That the stars appear like so many diminutive, and scarcely distinguishable points, is owing to their immense and inconceivsble distance. Immense and inconceivable indeed it is, since a ball, shot from the loaded cannon, and flying with unabated rapidity, must travel, at this in petuous rate, almost seven hundred thousand years, before to all reach the nearest of these twinkling

luminaries.

7. While, beholding this vast expanse, I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial things. What is the earth, with all her ostentatious scenes, compared with this astonishing grand furniture of the skies? What, but a dim speck, hardly perceivable in the map of the universe?

8. It is observed by a very judicious writer, that if the sun himself, which enlightens this part of the creation, were extinguished. and all the host of planetary worlds, which move about him, were annihilated, they would not be missed by an eye that can take in the whole compass of nature, any more than a grain of sand upon the sea-shore. The bulk of which they consist, and the space which they occupy, are so exceedingly little in comparison of the whole, that their loss would scarcely leave a blank in the immensity of God's works.



e. If then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? What are a few lordskips, or the so much admired patrimonies of those who are styled wealthy? When I measure them with my own little pittance, they swell into proud and bloated dimensions: but when I take the universe for my standard, how scanty is their size! how contemptible their figure! They shrink into pompous nethings.

ADDISON.

### SECTION XV. / 5

On the power of custom, and the uses to which it may be applied.

1. There is not a common saying, which has a better turn of sense in it, then what we often hear in the mouths of the valgar, that 'Custom is a second nature.' It is indeed able to form the man anew; and give him inclinations and capacities altogether

different from those he was born with.

2. A person who is addicted to play or gaming, though he took but little delight in it at first, by degrees contracts so strong an inclination towards it, and gives himself up so entirely to it, that it seems the only end of his being. The love of a retired or busy little will grow upon a man insensibly, as he is conversant in the one or the other, till he is utterly unqualified for relishing that to which he has been for some time disused.

8. Nay, a man may smoke, or drink, or take snuff, till he is unable to pass away his time without it; not to mention how our delight in any particular study, art, or science, rises and improves, in proportion to the application which we bestow upon it. Thus, what was at first an exercise, becomes at length an entertainment. Our employments are changed into diversions. The mind grows fond of those actions it is accustomed to; and is drawn with reluctancy from those paths in which it has been used to walk.

4. If we attentively consider this property of human nature, it may instruct us in very fine moralities. In the first place, I would have no man discouraged with that kind of life, or series of action, in which the choice of others, or his own necessities, may have engaged him. It may perhaps be very disagreeable to him, at first; but use and application will certainly render it not only less painful, but pleasing and satisfactory.

5. In the second place, I would recommend to every one, the admirable precept, which Pythagoras is said to have given to his disciples, and which that philosopher must have drawn from the observation I have enlarged upon: "Pitch upon that course of life which is the most excellent, and custom will render it the most

delightful."

6. Men, whose sircumstances will permit them to choose their own way of life, are inexcusable if they do not pursue that which their judgement tells them is the most laudable. The voice of reason is more to be regarded; than the bent of any present inchnation: since, by the rule above-mentioned, inclination will at length come over to reason, though we can never force reason to comply with inclination.

7. In the third place, this observation may teach the most sensual and irreligious man, to overlook those hardships and difficulties, which are apt to discourage him from the prosecution of a virtuous life. "The gods," said Hesiod, "have placed labour before virtuous than the property of the control of

tue; the way to her is at first rough and difficult, but grows more smooth and easy the farther we advance in it." The man who proceeds in it with steadiness and resolution, will, in a little time, find that "her ways are ways of pleasantness, and that all her

paths are peace."

8. To enforce this consideration, we may further observe, that the practice of religion will not only be attended with that pleasure which naturally accompanies those actions to which we are habituated, but with those supernumerary joys of heart, that rise from the consciousness of such a pleasure; from the satisfaction of acting up to the dictates of reason; and from the prospect of

a happy immortality.

9. In the fourth place, we may learn from this observation which we have made on the mind of man, to take particular care, when we are once settled in a regular course of life, how we too frequently indulge ourselves in even the most innocent diversions and entertainments; since the mind may insensibly fall off from the relish of virtuous actions, and by degrees, exchange that pleasure which it takes in the performance of its duty, for de-

lights of a much inferiour and unprofitable nature.

10. The last use which I shall make of this remarkable property in human nature, of being delighted with those actions to which it is accustomed, is, to show how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss we call heaven, will not be capable of affecting those minds which are not thus qualified for it: we must, in this world, gain a relish for truth and virtue, if we would be able to taste that knowledge and perfection, which are to make us happy in the next. The seeds of those spiritual joys and raptures, which are to rise up and flourish in the soul to all eternity, must be planted in it during this its present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life. ADDISON.

SECTION XVI. /6

The pleasures resulting from a proper use of our faculties.

1. HAPPY is that man, who, unembarrassed by vulgar cares, is master of himself, his time, and fortune; who spends his time in making himself wiser; and his fortune, in making others (and therefore himself) happier: who, as the will and understanding are the two ennobling faculties of the soul, thinks himself not complete. till his understanding is beautified with the valuable furniture of knowledge, as well as his will enriched with every virtue; who has furnished himself with all the advantages to relish solitude and enliven conversation; who when serious, is not sullen; and when cheerful, not indiscreetly gay; whose ambition is, not to be admired for a false glare of greatness, but to be beloved for the gentle and sober lustre of his wisdom and goodness.

2. The greatest minister of state has not more business to do. in a publick capacity, than he, and indeed every other man, may find in the retired and still scenes of life. Even in his private walks, every thing that is visible convinces him there is present a Being invisible. Aided by natural philosophy, he reads plain legible traces of the Divinity in every thing he meets : he sees the Deity in every tree, as well as Moses did in the burning bush, though not in so glaring a manner: and when he sees him, he adores him with the tribute of a grateful heart.

SECTION XVII

Description of candour.

1. True candour is altogether different from that guarded, inoffensive language, and that studied openness of behaviour, which we so frequently meet with among men of the world. very often, is the aspect, and smooth are the words, of those who inwardly are the most ready to think evil of others. That candonr which is a Christian virtue, consists, not in fairness of speech, but in fairness of heart.

2. It may want the blandishment of external courtesy, but supplies its place with a humane and generous liberality of sentiment. Its manners are unaffected, and its professions cordial. Exempt, on one hand, from the dark jealousy of a suspicious mind, it is no less removed, on the other, from that easy credulity which is imposed on by every specious pretence. It is perfectly consistent with extensive knowledge of the world, and with due attention

to our own safety.

3. In that various intercourse, which we are obliged to carry on with persons of every different character, suspicion, to a certain degree, is a necessary guard. It is only when it exceeds the bounds of prudent caution, that it degenerates into vice. There is a proper mean between undistinguished credulity, and universal jealousy, which a sound understanding discerns, and which the man of candour studies to preserve.

4. He makes allowance for the mixture of evil with good. which is to be found in every human character. He expects none to be faultless; and he is unwilling to believe that there is any without some commendable qualities. In the midst of many defects, he can discover a virtue. Under the influence of personal

resentment, he can be just to the merit of an enemy.

5. He never lends an open car to those defamatory reports and dark suggestions, which, among the tribes of the censorious, circulate with so much rapidity, and meet with so ready acceptance. He is not hasty to judge; and he requires full evidence before he .

will condemn.

6. As long as an action can be ascribed to different motives, he holds it as no mark of sagacity to impute it always to the worst. Where there is just ground for doubt, he keeps his judgement undecided; and, during the period of suspense, leans to the most charitable construction which an action can bear. . When he must condemn, he condemns with regret; and without those aggravations which the severity of others adds to the crime. He listens calmly to the apology of the offender, and readily admits every extenuating circumstance, which equity can suggest.

7. How much soever he may blame the principles of any sect or party, he never confounds, under one general censure, all who belong to that party or sect. He charges them not with such consequences of their tenets, as they refuse and disavow. From one wrong opinion, he does not infer the subversion of all sound principles; nor from one bad action, conclude that all regard to con-

science is overthrown.

8. When he "beholds the mote in his brother's eye," he remembers "the beam in his own." He commiserates human frailty; and judges of others according to the principles, by which he would think it reasonable that they should judge of him. In a word, he views men and actions in the clear sunshine of charity and good nature; and not in that dark and sullen shade which jealousy and party-spirit throw over all characters.

#### SECTION XVIII.

On the imperfection of that happiness which rests solely on worldly pleasures.

1. The vanity of human pleasures, is a topick which might be embellished with the pomp of much description. But I shall studiously avoid exaggeration, and only point out a threefold vanity in human life, which every impartial observer cannot but admit; disappointment in pursuit, disappointment in pursuit, disappointment in pursuit, disappointment.

tainty in possession.

2. First, disappointment in pursuit. When we look around us on the world, we every where behold a busy multitude, intent on the prosecution of various designs, which their wants or desires have suggested. We behold them employing every method which ingenuity can devise; some the patience of industry, some the boldness of enterprise, others the dexterity of stratagem, in order to combass their ends.

to compass their ends.

3. Of this incessant stir and activity, what is the fruit? In comparison of the crowd who have toiled in vain, how small is the number of the successful? Or rather where is the man who will declare, that in every point he has completed his plan, and

attained his utmost wish?

4. No extent of human abilities has been able to discover a path, which, in any line of life, leads unerringly to success. "The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding." We may form our plans with the most profound sagacity, and with the most vigilant caution may guard against dangers on every side. But some unforeseen occurrence comes across, which haffles our wisdom, and lays our labours in the dust.

5. Were such disappointments confined to those who aspire at engrossing the higher departments of life, the misfortune would be less. The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind. These are objects on which, as on distant meteors, they gaze from afar, without drawing personal instruction from events so much above

them.

6. But, alas! when we descend into the regions of private life, we find disappointment and blasted hope equally prevalent there. Neither the moderation of our views, nor the justice of our pretensions, can ensure success. But "time and chance happen to all." Against the stream of events, both the worthy and the undeserving are obliged to struggle; and both are frequently overborne alike by the current.

7. Besides disappointment in pursuit, dissatisfaction in enjoyment is a farther vanity, to which the human state is subject. This is the severest of all mortifications; after having been successful



in the pursuit, to be baffled in the enjoyment itself. Yet this is found to be an evil still more general than the former. Some may be so fortunate as to attain what they have pursued; but mone are rendered completely happy by what they have attained.

8. Disappointed hope is misery; and yet successful hope is only imperfect bliss. Look through all the ranks of mankind. Examine the condition of those who appear most prosperous; and you will find that they are never just what they desire to be. If retired, they languish for action; if busy, they complain of fatigue. If in middle life, they are impatient for distinction; if in high stations, they sigh after freedom and ease. Something is still wanting to that plenitude of satisfaction, which they expected to acquire. Together with every wish that is gratified, a new demand arises. One void opens in the heart, as another is filled. On wishes, wishes grow; and to the end, it is rather the expectation of what they have not, than the enjoyment of what they have, which occupies and interests the most successful.

9. This dissatisfaction in the midst of human pleasure, springs partly from the nature of our enjoyments themselves, and partly from circumstances which corrupt them. No worldly enjoyments are adequate to the high desires and powers of an immortal spirit. Fancy paints them at a distance with splendid colours; but possession unveils the fallacy. The eagerness of passion bestows upon them, at first, a brisk and lively relish. But it is their fate always to pall by familiarity, and sometimes to pass from satiety

into disgust.

10. Happy would the poor use think himself, if he could enter on all the treasures of the rich and happy for a short time he might be: but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

11. Add to the unsatisfying nature of our pleasures, the attending circumstances which never fail to corrupt them. For, such as they are, they are at no time possessed unmixed. To human lips it is not given to taste the cup of pure joy. When external circumstances show fairest to the world, the envied man groans in private under his own burden. Some vexation disquiets, some passion corrodes him; some distress, either felt or feared, gnaws like a worm, the root of his felicity. When there is nothing from without to disturb the prosperous, a secret poison operates within. For worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

12. But put the case in the most favourable light. Lay aside from human pleasures both disappointment in pursuit, and deceit-fulness in enjoyment; suppose them to be fully attainable, and completely satisfactory; still there remains to be considered the vanity of uncertain possession and short duration. Were there in worldly things any fixed point of security which we could gain,

the mind would then have some basis on which to rest.

13. But our condition is such, that every thing wavers and totters around us. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." It is much if, during its course, thou hearest not of somewhat to disquiet or alarm thee.



For life never proceeds long in a uniform train. It is continually

varied by unexpected events.

14. The seeds of alteration are every where sown; and the sunshine of prosperity commonly accelerates their growth. If our enjoyments are numerous, we lie more open on different sides to be wounded. If we have possessed them long, we have greater cause to dread an approaching change. By slow degrees prosperity rises; but rapid is the progress of evil. It requires no preparation to bring it forward.

15. The edifice which it cost much time and labour to erect, one inauspicious event, one sudden blow, can level with the dust. Even supposing the accidents of life to leave us untouched, human bliss must still be transitory; for man changes of himself. No course of enjoyment can delight us long. What amused our youth, loses its charm in maturer age. As years advance, our powers are

blunted, and our pleasurable feelings decline.

16. The silent lapse of time is ever carrying somewhat from us, till at length the period comes, when all must be swept away. The prospect of this termination of our labours and pursuits, is sufficient to mark our state with vanity. "Our days are a hand's breadth, and our age is as nothing." Within that little space is all our enterprise bounded. We crowd it with toils and cares, with contention and strife. We project great designs, entertain high hopes, and then leave our plans unfinished, and sink into oblivion.

i7. This much let it suffice to have said concerning the vanity of the world. That too much has not been said, must appear to every one who considers how generally mankind lean to the opposite side; and how often, by undue attachment to the present state, they both feed the most sinful passions, and "pierce themselves through with many sorrows."

BLAIR.

SECTION XIX.

What are the real and solid enjoyments of human life.

1. It must be admitted, that unmixed and complete happiness is unknown on earth. No regulation of conduct can altogether prevent passions from disturbing our peace, and misfortunes from wounding our heart. But after this concession is made, will it follow, that there is no object on earth which deserves our pursuit, or that all enjoyment becomes contemptible which is not perfect? Let us survey our state with an impartial eye, and be just

to the various gifts of Heaven.

2. How vain soever this life, considered in itself, may be, the comforts and hopes of religion are sufficient to give solidity to the enjoyments of the righteous. In the exercise of good affections, and the testimony of an approving conscience; in the sense of peace and reconciliation with God, through the great Redeemer of mankind; in the firm confidence of being conducted through all the trials of life, by infinite Wisdom and Goodness; and in the joyful prospect of arriving, in the end, at immortal felicity; they possess a happiness, which, descending from a purer and more perfect region than this world, partakes not of its vanity.

3. Besides the enjoyments peculiar to religion, there are other pleasures of our present state, which, though of an inferiour order, must not be overlooked in the estimate of human life. It is ne-

cessary to call attention to these, in order to check that repining and unthankful spirit to which man is always too prone.

4. Some degree of importance must be allowed to the comforts of health, to the innocent gratifications of sense, and to the entertainment afforded us by all the beautiful scenes of nature; some to the pursuits and harmless amusements of social life; and more to the internal enjoyments of thought and reflection, and to the pleasures of affectionate intercourse with those whom we love. These comforts are often held in too low estimation, merely because they are ordinary and common; although that is the circumstance which ought, in reason, to enhance their value. They lie open, in some degree, to all; extend through every rank of life; and fill up agreeably many of those spaces in our present existence, which are not occupied with higher objects, or with serious cares.

5. From this representation it appears, that, notwithstanding the vanity of the world, a considerable degree of comfort is attainable in the present state. Let the recollection of this serve to reconcile us to our condition, and to repress the arrogance of complaints and murmurs.—What art thou, O son of man! who, having sprung but yesterday out of the dust, darest to lift up thy? voice against thy Maker, and to arraign his providence, because

all things are not ordered according to thy wish?

8. What title hast thou to find fault with the order of the universe, whose lot is so much beyond what thy virtue or merit gave thee ground to claim! Is it nothing to thee to have been intro-duced into this magnificent world; to have been admitted as a spectator of the Divine wisdom and works; and to have had access to all the comforts which nature, with a bountiful hand, has poured forth around thee? Are all the hours forgotten which

thou hast passed in ease, in complacency, or joy?

7. Is it a small favour in thy eyes, that the hand of Divine Mercy has been stretched forth to aid thee; and, if thou reject not its proffered assistance, is ready to conduct thee to a happier state of existence? When thou comparest thy condition with thy desert, blush, and be ashamed of thy complaints. Be silent, be grateful, and adore. Receive with thankfulness the blessings which are allowed thee. Revere that government which at present refuses thee more. Rest in this conclusion, that though there are evils in the world, its Creator is wise and good, and has been bountiful to thee.

SECTION XX. 2 Scale of beings.

1. Though there is a great deal of pleasure in contemplating the material world; by which I mean, that system of bodies, into which nature has so curiously wrought the mass of dead matter, with the several relations that those bodies bear to one another; there is still, methinks, something more wonderful and surprising, in contemplations on the world of life; by which I intend, all those animals with which every part of the universe is furnished. The material world is only the shell of the universe: the world of life are its inhabitants.

2. If we consider those parts of the material world, which lie the meanest to us, and are therefore subject to our observation, and inquiries, it is amazing to consider the infinity of animals with which they are stocked. Every part of matter is peopled; every green leaf swarms with inhabitants. There is scarcely a single humour in the body of a man, or of any other animal, in which our glasses do not discover myriads of living creatures. We find, even in the most solid bodies, as in marble itself, innumerable cells and cavities, which are crowded with imperceptible inhabitants, too little for the naked eye to discover.

3. On the other hand, if we look into the more bulky parts of nature, we see the seas, lakes, and rivers, teeming with numberless kinds of living creatures. We find every mountain and marsh, wilderness and wood, plentially stocked with birds and beasts; and every part of matter affording proper necessaries and conveniences, for the livelihood of the multitudes which inhabit it.

4. The author of "the Plurality of Worlds," draws a very good argument from this consideration, for the peopling of every planet; as indeed it seems very probable, from the analogy of reason, that if no part of matter, with which we are acquainted, lies waste and useless, those great bodies, which are at such a distance from us, are not desert and unpeopled; but rather, that they are furnished with beings adapted to their respective situations.

5. Existence is a blessing to those beings only which are endowed with perception; and is in a manner thrown away upon dead matter, any farther than as it is subservient to beings which are conscious of their existence. Accordingly we find, from the bodies which lie under our observation, that matter is only made as the basis and support of animals; and that there is no more of the one than what is necessary for the existence of the other.

6. Infinite goodness is of so communicative a nature, that it seems to delight in conferring existence upon every degree of perceptive being. As this is a speculation, which I have often pursued with great plessure to myself, I shall enlarge farther upon it, by considering that part of the scale of beings, which

comes within our knowledge.

7. There are some living creatures, which are raised but just above dead matter. To mention only that species of shell-fish, which is formed in the fashion of a cone; that grows to the surface of several rocks; and immediately dies, on being severed from the place where it grew. There are many other creatures but one remove from these, which have no other sense than that of feeling and tasks. Others have still an additional one of hearing; others of smell; and others, of sight.

8. It is wonderful to observe, by what a gradual progress the world of life advances, through a prodigious variety of species, before a creature is formed, that is complete in all its senses: and even among these, there is such a different degree of perfection, in the sense which one animal enjoys beyond what appears in another, that though the sense in different animals is distinguished by the same common denomination, it seems almost of a different

9. If, after this, we look into the several inward perfections of cunning and sagacity, or what we generally call instinct, we find them rising, after the same manner imperceptibly one above an-

ether; and receiving additional improvements, according to the species in which they are implanted. This progress in nature is so very gradual, that the most perfect of an inferiour species, comes very near to the most imperfect of that which is imme-

diately above it.

10. The exuberant and overflowing goodness of the Supreme Being, whose mercy extends to all his works, is plainly seen, as I have before hinted, in his having made so very little matter, at least what falls within our knowledge, that does not swarm with life. Nor is his goodness less seen in the diversity, than in the multitude of living creatures. Had he made but one species of animals, none of the rest would have enjoyed the happiness of existence: he has therefore, specified, in his creation, every degree of life, every capacity of being.

11. The whole chasm of nature, from a plant to a man, is filled up with diverse kinds of creatures, rising one after another, by an ascent so gentle and easy, that the little transitions and deviations from one species to another, are almost insensible. This intermediate space is so well husbanded and managed, that there is scarcely a degree of perception, which does not appear in some one part of the world of life. Is the goodness, or the wisdom of the Divine Being, more manifested in this his proceeding?

12. There is a consequence, besides those I have already men-

12. There is a consequence, besides those I have already mentioned, which seems very naturally deducible from the foregoing considerations. If the scale of being rises by so regular a progress, so high as man, we may, by parity of reason, suppose, that it still proceeds gradually through those beings which are of a superiour nature to him; since there is infinitely greater space and room for different degrees of perfection, between the Supreme Being and

man, than between man and the most despicable insect.

13. In this great system of being, there is no creature so wonderful in its nature, and which so much deserves our particular attention, as man; who fills up the middle space between the animal and the intellectual nature, the visible and the invisible world; and who is that link in the chain of being, which forms the connexion between both. So that he who, in one respect, is associated with angels and archangels, and may look upon a being of infinite perfection as his father, and the highest order of spirits as his brethren, may, in another respect, say to "corruption, thou art my father, and to the worm, thou art my mother and my sister." ADDISON.

# SECTION XXI. Trust in the care of Providence recommended.

1. Man, considered in himself, is a very helpless, and a very wretched being. He is subject every moment to the greatest calamities and misfortunes. He is beset with dangers on all sides; and may become unhappy by numberless casualties, which he could not foresee, nor have prevented had he foreseen them.

2. It is our comfort, while we are obnoxious to so many accidents, that we are under the care of one who directs contingencies, and has in his hands the management of every thing that is capable of annoying or offending us; who knows the assistance we stand in need of, and is always ready to bestow it on those who ask it of him.

3. The natural homage, which such a creature owes to so infinitely wise and good a Being, is a firm reliance on him for the blessings and conveniences of life; and an habitual trust in him, for deliverance out of all such dangers and difficulties as may befall us.

4. The man who always lives in this disposition of mind, has not the same dark and melancholy views of human nature, as he who considers himself abstractedly from this relation to the Supreme Being. At the same time that he reflects upon his own weakness and imperfection, he comforts himself with the contemplation of those divine attributes, which are empleyed for his safety, and his welfare. He finds his want of foresight made up, by the omniscience of him who is his support. He is not sensible of his own want of strength, when he knows that his helper is almighty.

5. In short, the person who has a firm trust in the Supreme Being, is powerful in his power, wise by his wisdom, happy by his happiness. He reaps the benefit of every divine attribute; and loses his own insufficiency in the fulness of infinite perfection. To make our lives more easy to us, we are commanded to put our trust in him, who is thus able to relieve and succour us; the Divine Goodness having made such a reliance a duty, notwithstanding we should have been miserable, had it been forbidden us.

6. Among several motives, which might be made use of to recommend this duty to us, I shell only take notice of those that follow. The first and strongest is, that we are promised, he will not fail those who put their trust in him. But without considering the supernatural blessing, which accompanies this duty, we may observe, that it has a natural tendency to its own reward; or, in other words, that this firm trust and confidence in the great Disposer of all things, contribute very much to the getting clear of any affliction, or to the bearing of it manfully.

7. A person who believes he has his succour at hand, and that he acts in the sight of his friend, often exerts himself beyond his abilities; and does wonders, that are not to be matched by one who is not animated with such a confidence of success. Trust in the assistance of an Almighty Being, naturally produces patience, hope, sheerfulness, and all other dispositions of mind, which alle-

viate those calamities that we are not able to remove.

8. The practice of this virtue administers great comfort to the mind of man, in times of poverty and affliction; but most of all, in the hour of death. When the soul is hovering, in the last moments of its separation; when it is just entering on another state of existence, to converse with scenes, and objects, and companions, that are altogether new; what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon HIM, who first gave her being; who has conducted her through one stage of it; and who will be always present, to guide and comfort her in her progress through eternity?

ADDISON.

## SECTION XXII.

Piety and gratitude enliven prosperity.

1. Pierr, and gratitude to God, contribute, in a high degree, to enliven prosperity. Gratitude is a pleasing emotion. The sense of being distinguished by the kindness of another, gladdens the

heart, warms it with reciprocal affection, and gives to any possession which is agreeable in itself, a double relish, from its being the gift of a friend. Favours conferred by men, I acknowledge, may prove burdensome. For human virtue is never perfect; and sometimes unreasonable expectations on the one side, sometimes a mortifying sense of dependence on the other, corrode in secret the pleasures of benefits, and convert the obligations of friend-

ship into grounds of jealousy.

2. But nothing of this kind can affect the intercourse of gratitude with Heaven. Its favours are wholly disinterested; and with a gratitude the most cordial and unsuspicious, a good man looks up to that Almighty Benefactor, who aims at no end but the happiness of those whom he blesses, and who desires no return from them, but a devout and thankful heart. While others can trace their prosperity to no higher source than a concurrence of worldly causes; and, often, of mean or trifling incidents, which occasionally favoured their designs; with what superiour satisfaction does the servant of God remark the hand of that gracious power which hath raised him up, which hath happily conducted him through the various steps of life, and crowned him with the most favourable distinction beyond his equals?

3. Let us farther consider, that not only gratitude for the past, but a cheering sense of divine favour at the present, enters into the pious emotion. They are only the virtuous, who in their prosperous days hear this voice addressed to them, "Go thy way, eat thy bread with joy, and drink thy wine with a cheerful heart; for God now accepteth thy works." He who is the author of their prosperity, gives them a title to enjoy, with complacency,

his own gift.

4. While bad men snatch the pleasures of the world as by stealth, without countenance from the great Proprietor of the world, the righteous sit openly down to the feast of life, under the smile of approving heaven. No guilty fears damp their joys. The blessing of God rests upon all that they possess; his protection surrounds them; and hence, "in the habitations of the righteous, is found the voice of rejoicing and salvation." A lustre unknown to others, invests, in their sight, the whole face of nature.

5. Their piety reflects a sunshine from heaven upon the prosperity of the world; unites in one point of view, the smiling aspect, both of the powers above, and of the objects below. Not only have they as full a relish as others, for the innocent pleasures of life, but, moreover, in these they hold communion with their divine benefactor. In all that is good or fair, they trace his hand. From the beauties of nature, from the improvements of art, from the enjoyments of social life, they raise their affection to the source of all the happiness which surrounds them; and thus widen the sphere of their pleasures, by adding intellectual, and spiritual, to earthly joys.

6. For illustration of what I have said on this head, remark that cheerful enjoyment of a prosperous state, which king David had when he wrote the twenty-third psalm; and compare the highest pleasures of the riotous sinner, with the happy and satisfied spirit which breathes throughout that psalm.—In the midst of the splen dour of royalty, with what amiable simplicity of gratitude does he



look up to the Lord as "his Shepherd;" happier in ascribing all his success to Divine favour, than to the policy of his councils, or

to the force of his arms!

7. How many instances of divine goodness arose before him in pleasing resembrance, when, with such relish, he speaks of the "green pastures and still waters, beside which God had led him; of his cup which he had made to overflow; and of the table which he had prepared for him in the presence of his enemies!" With what perfect tranquillity does he look forward to the time of his passing through "the valley of the shadow of death;" unappalies by that spectre, whose most distant appearance blasts the preseperity of sinners! He fears no evil, as long as "the rod and the staff" of his Divine Shepherd are with him; and, through all the unknown periods of this and of future existence, commits himself to his guidance with secure and triumphant hope: "Surely goodness and mercy will follow me all the days of my life; and I shall dwell in the house of the Lord for ever."

8. What a purified, sentimental enjoyment of prosperity is here exhibited! How different from that gross relish of worldly pleasures, which belongs to those who behold only the terrestrial side of things; who raise their views to no higher objects than the succession of human contingencies, and the weak efforts of human ability; who have no protector or patron in the heavens, to enlive their prosperity, or to warm their hearts with gratitude

and trust!

SECTION XXIIL ? 3

Virtue, when deeply rooted, is not subject to the influence of fortune.

1. The city of Sidon having surrendered to Alexander, he ordered Hephestion to bestow the crown on him whom the Sidonians should think most worthy of that honour. Hephestion being at that time resident with two young men of distinction, offered them the kingdom; but they refused it, telling him that it was contrary to the laws of their country, to admit any one to that

honour, who was not of the royal family.

2. He then, having expressed his admiration of their disinterested spirit, desired them to name one of the royal race, who might remember that he had received the crown through their hands. Overlooking many, who would have been ambitious of this high honour, they made choice of Abdolonymus, whose singular merit had rendered him conspicuous, even in the vale of obscurity. Though remotely related to the royal family, a series of misfortunes had reduced him to the necessity of cultivating a garden, for a small stipend, in the suburbs of the city.

3. While Abdolonymus was busily employed in weeding his garden, the two friends of Hephestion, bearing in their hands the ensigns of royalty, approached him, and saluted him king. They informed him that Alexander had appointed him to that office; and required him immediately to exchange his rustick garb, and utensils of husbandry, for the regal robe and scaptre. At the same time, they admonished him, when he should be seated on the throne, and have a hation in his power, not to forget the humble

condition from which he had been raised.



4. All this, at the first, appeared to Abdolonymus as an illusion of the fancy, or an insult offered to his poverty. He requested them not to trouble him farther with their impertinent jests; and to find some other way of amusing themselves, which might leave him in the peaceable enjoyment of his obscure habitation.—At length, however, they convinced him, that they were serious in their proposal; and prevailed upon him to accept the regal office,

and accompany them to the palace. 5. No sooner was he in possession of the government, than pride and envy created him enemies; who whispered their murmurs in every place, till at last they reached the ear of Alexander. He commanded the new-elected prince to be sent for; and inquired of him, with what temper of mind he had borne his poverty. "Would to Heaven," replied Abdolonymus, "that I may be able to bear my crown with equal moderation: for when I possessed little, I wanted nothing : these hands supplied  $\mathbf{m}\mathbf{e}$  with whatever  $\mathbf{l}$ desired." From this answer, Alexander formed so high an idea of his wisdom, that he confirmed the choice which had been made; and annexed a neighbouring province to the government of Sidon. 2 UINTUS CURTIUS.

SECTION XXIV.

The Speech of Fabricius, a Roman ambassador, to king Pyrrhus, who attempted to bribe him to his interests, by the offer of a great sum of money.

1. WITH regard to my poverty, the king has, indeed, been justly informed. My whole estate consists in a house of but mean appearance, and a little spot of ground; from which, by my own labour, I draw my support. But if, by any means, thou hast been persuaded to think that this poverty renders me of less consequence in my own country, or in any degree unhappy, thou art greatly deceived.

2. I have no reason to complain of fortune: she supplies me with all that nature requires; and if I am without superfluities, I am also free from the desire of them. With these, I confess I should be more able to succour the necessitous, the only advantage for which the wealthy are to be envied; but small as my possessions are, I can still contribute something to the support of

the state, and the assistance of my friends.

3. With respect to honours, my country places me, poor as I am, upon a level with the richest: for Rome knows no qualifications for great employments, but virtue and ability. She appoints me to officiate in the most august ceremonies of religion; she intrusts me with the command of her armies; she confides to my care the most important negotiations. My poverty does not lessen the weight and influence of my counsels in the senate.

4. The Roman people honour me for that very poverty, which king Pyrrhus considers as a disgrace. They know the many opportunities I have had to enrich myself, without censure; they are convinced of my disinterested zeal for their prosperity: and if I have any thing to complain of, in the return they make me, it is only the excess of their applause. What value, then, can I put upon thy gold and silver? What king can add any thing to my fortune? Always attentive to discharge the duties incumbent upon

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me, I have a mind free from self-reproach; and I have an honest fame.

# SECTION XXV.

Character of James I. king of England.

1. No prince, so little enterprising and so inoffensive, was ever so much exposed to the opposite extremes of calumny and flattery, of satire and panegyrick. And the factions which began in his time, being still continued, have made his character be as much disputed to this day, as is commonly that of princes who are our contemporaries.

2. Many virtues, however, it must be owned, he was possessed of; but not one of them pure, or free from the contagion of the neighbouring vices. His generosity bordered on profusions his learning on pedantry, his pacifick disposition on pusillanimity, his wisdom on cunning, his friendship on light fancy and boyish

fondness.

3. While he imagined that he was only maintaining his own authority, he may perhaps be suspected in some of his actions, and still more of his pretensions, to have encroached on the liberties of his people. Where he endeavoured, by an exact neutrality, to acquire the good will of all his neighbours, he was able to preserve fully the esteem and regard of none. His capacity was considerable, but fitter to discourse on general maxims, than to conduct any intricate business.

4. His intentions were just, but more adapted to the conduct of private life, than to the government of kingdoms. Awkward in his person, and ungainly in his manners, he was ill qualified to command respect: partial and undiscerning in his affections, he was little fitted to acquire general love. Of a feeble temper, more than of a frugal judgement; exposed to our ridicule from his vanity, but exempt from our hatred by his freedom from pride

and arrogance.

5. And, upon the whole, it may be pronounced of his character, that all his qualities were sullied with weakness, and embellished by humanity. Political courage he was certainly devoid of; and from thence chiefly is derived the strong prejudice, which prevails against his personal bravery: an inference, however, which must be owned, from general experience, to be extremely fallacious.

SECTION XXVI.

CHARLES V. emperor of Germany, resigns his dominions, and retires from the world.

1. This great emperor, in the plenitude of his power, and in possession of all the honours which can flatter the heart of man, took the extraordinary resolution, to resign his kingdoms; and to withdraw entirely from any concern in business or the affairs of this world, in order that he might spend the remainder of his days in retirement and solitude.

2. Though it requires neither deep reflection, nor extraordinary discernment, to discover that the state of royalty is not exempt from cares and disappointments; though most of those who are exalted to a throne, find solicitude, and satiety, and disgust, to be their perpetual attendants, in that envied pre-eminence; yet, to

descend voluntarily from the supreme to a subordinate station, and to relinquish the possession of power in order to attain the enjoyment of happiness, seems to be an effort too great for the human mind.

3. Several instances, indeed, occur in history, of monarchs who have quitted a throne, and have ended their days in retirement. But they were either weak princes, who took this resolution rashly, and repented of it as soon as it was taken; or unfortunate princes, from whose hands some strong rival had wrested their sceptre, and compelled them to descend with reluctance into a private station.

Dioclesian is, perhaps, the only prince capable of holding the reins of government, who ever resigned them from deliberate choice; and who continued, during many years, to enjoy the tranquillity of retirement, without fetching one penitent sigh, or casting back one look of desire, towards the power or dignity which

he had abandoned.

5. No wonder, then, that Charles's resignation should fill all Europe with astonishment; and give rise, both among his contemporaries, and among the historians of that period, to various conjectures concerning the motives which determined a prince, whose ruling passion had been uniformly the love of power, at the age of fifty-six, when objects of ambition operate with full force on the mind, and are pursued with the greatest ardour, to take a resolution so singular and unexpected.

6. The emperor, in pursuance of his determination, having assembled the states of the Low Countries at Brussels, seated himself, for the last time, in the chair of state; on one side of which was placed his son, and on the other, his sister the queen of Hungary, regent of the Netherlands, with a splendid retinue of the grandees of Spain and princes of the empire standing behind him.

7. The president of the council of Flanders, by his command, explained, in a few words, his intention in calling this extraordinary meeting of the states. He then read the instrument of resignation, by which Charles surrendered to his son Philip all his territories, jurisdiction, and authority in the Low Countries; absolving his subjects there from their oath of allegiance to him, which he required them to transfer to Philip his lawful heir; and to serve him with the same loyalty and zeal that they had mani-fested, during so long a course of years, in support of his govern-

8. Charles then rose from his seat, and leaning on the shoulder of the prince of Orange, because he was unable to stand without support, he addressed himself to the audience; and, from a paper which he held in his hand, in order to assist his memory, he recounted, with dignity, but without ostentation, all the great things which he had undertaken and performed, since the commence-

ment of his administration.

9. He observed, that from the seventeenth year of his age he had dedicated all his thoughts and attention to publick objects, reserving no portion of his time for the indulgence of his ease, and very httle for the enjoyment of private pleasure; that either in a pacifick or hostile manner, he had visited Germany nine times, Spain six times, France four times, Italy seven times, the Low Countries



ten times, England twice, Africa as often, and had made eleves voyages by sea; that while his health permitted him to discharge his duty, and the vigour of his consitution was equal, in any degree, to the arduous office of governing dominions so extensive, he had never shunned labour, nor repined under fatigue; that now, when his health was broken, and his vigour exhausted by the rage of an . incurable distemper, his growing infirmities admonished him to retire; nor was he so fond of reigning, as to retain the sceptre in an impotent hand, which was no longer able to protect his subjects, or to render them happy; that instead of a sovereign worn out with diseases, and scarcely half alive, he gave them one in the prime of life, accustomed already to govern, and who added to the vigour of youth all the attention and sagacity of maturer years; that if, during the course of a long administration, he had committed any material errour in government, or if, under the pressure of so many and great affairs, and amidst the attention which he had been obliged to give to them, he had either neglected or injured any of his subjects, he now implored their forgiveness; that, for his part, he should ever retain a grateful sense of their fidelity and attachment, and would carry the remembrance of it along with him to the place of his retreat, as his sweetest consolation, as well as the best reward for all his services; and in his last prayers to Almighty God, would pour forth his ardent wishes for their welfare.

10. Then turning towards Philip, who fell on his knees and kissed his father's hand, "If," says he, "I had left you, by my death, this rich inheritance, to which I have made such large additions. some regard would have been justly due to my memory on that account; but now, when I voluntarily resign to you what I might have still retained, I may well expect the warmest expressions of thanks on your part. With these, however, I dispense; and shall consider your concern for the welfare of your subjects, and your love of them, as the best and most acceptable testimony of your gratitude to me. It is in your power, by a wise and virtuous administration, to justify the extraordinary proof which I give this day of my paternal affection, and to demonstrate that you are worthy of the confidence which I repose in you. Preserve an inviolable regard for religion; maintain the Catholick faith in its purity; let the laws of your country be sacred in your eyes; encroach not on the rights and privileges of your people; and if the time shall ever come, when you shall wish to enjoy the tranquillity of private life, may you have a son endowed with such qualities, that you can resign your sceptre to him, with as much satisfaction as I give up mine to you."

11. As soon as Charles had finished this long address to his subjects, and to their new sovereign, he sunk into the chair, exhausted and ready to faint with the fatigue of so extraordinary an effort. During his discourse, the whole audience melted into tears; some from admiration of his magnanimity; others softened by the expressions of tenderness towards his son, and of love to his people; and all were affected with the deepest sorrow, at losing a sovereign, who had distinguished the Netherlands, his native country.

with particular marks of his regard and attachment,

# SECTION XXVII. 2 7

The same subject continued.

1. A rew weeks after the resignation of the Netherlands, Charles, in an assembly no less splendid, and with a ceremonial equally pompous, resigned to his son the crowns of Spain, with all the territories depending on them, both in the old and in the new world. Of all these vast possessions, he reserved nothing for himself, but an annual pension of a hundred thousand crowns, to defreathe charges of his family, and to afford him a small sum for

at charity.

which he languished. Every thing having been prepared some time for his voyage, he set out for Zuitburgh in Zealand, where the fleet had orders to rendezvous. In his way thither, he passed through Ghent: and after stopping there a few days, to indulge that tender and pleasing metancholy, which arises in the mind of every man in the decline of life, on visiting the place of his nativity, and viewing the scenes and objects familiar to him in his early youth, he pursued his journey, accompanied by his son Philip, his daughter the arch-duchess, his sisters the dowager queens of France and Hungary, Maximilian his son-in-law, and a numerous retinue of the Flemish nobility. Before he went on board, he dismissed them, with marks of his attention or regard; and taking leave of Philip with all the tenderness of a father who embraced his son for the last time, he set sail under convoy of a large fleet of Spanish, Flemish, and English ships.

s. His voyage was prosperous and agreeable; and he arrived at Laredo in Biscay, on the eleventh day after he left Zealand. As soon as he landed, he fell prostrate on the ground; and considering himself now as dead to the world, he kissed the earth, and said, "Naked came I out of my mother's womb, and naked I new return to thee, thou common mother of mankind." From Laredo he proceeded to Valladolid. There he took a last and tender leave of his two sisters; whom he would not permit to accompany him to his solitude, though they entreated it with tears: not only that they might have the consolation of contributing, by their attendance and care, to mitigate or to sooth his sufferings, but that they might reap instruction and benefit, by joining with him in those pieus exercises, to which he had consecrated the

remainder of his days.

4. From Valladolid, he continued his journey to Plazencia in Estremadura. He had passed through that city a great many years before; and having been struck at that time with the delightful situation of the monastery of St. Justus, belonging to the order of St. Jerome, not many miles distant from that place, he had then observed to some of his attendants, that this was a spot to which Dioclesian might have retired with pleasure. The impression had remained so strong on his mind, that he pitched upon it as the place of his retreat.

5. It was seated in a vale of no great extent, watered by a small brook, and surrounded by rising grounds, covered with lefty trees. From the nature of the soil, as well as the temperature of the

climate, it was esteemed the most healthful and delicious situation in Spain.

6. Some months before his resignation, he had sent an architect thither, to add a new apartment to the monastery, for his accommodation; but he gave strict orders that the style of the building should be such as suited his present station, rather than his former dignity. It consisted only of six rooms, four of them in the form of friars' cells, with naked walls; the other two, each twenty feet square, were hung with brown cloth, and furnished in the most simple manner. They were all on a level with the ground; with a door on one side into a garden, of which Charles him had given the plan, and had filled it with various plane he proposed to cultivate with his own hands. On the our they communicated with the chapel of the monastery, in which he was to perform his devotions.

7. Into this humble retreat, hardly sufficient for the comfortable accommodation of a private gentleman, did Charles enter, with twelve domesticks only. He buried there, in solitude and silence, his grandeur, his ambition, together with all those vast projects, which, during half a century, had alarmed and agitated Europe; filling every kingdom in it, by turns, with the terrour of his arms,

and the dread of being subjected to his power.

8. In this retirement, Charles formed such a plan of life for himself, as would have suited the condition of a private person of a moderate fortune. His table was neat but plain; his domesticks few; his intercourse with them familiar; all the cumbersome and ceremonious forms of attendance on his person were entirely abolished, as destructive of that social ease and tranquillity, which he courted, in order to sooth the remainder of his days. As the mildness of the climate, together with his deliverance from the burdens and cares of government, procured him, at first, a considerable remission from the acute pains with which he had been long tormented, he enjoyed, perhaps, more complete satisfaction in this humble solitude, than all his grandeur had ever vielded him.

9. The ambitious thoughts and projects which had so long engrossed and disquieted him, were quite effaced from his mind. Far from taking any part in the political transactions of the princes of Europe, he restrained his curiosity even from any inquiry concerning them; and he seemed to view the busy scene which he had abandoned, with all the contempt and indifference arising from his thorough experience of its vanity, as well as from the pleasing reflection of having disentangled himself from its DR. ROBERTSON.

cares.

## PIECES IN POETRY.

CHAPTER I.

SELECT SENTENCES AND PARAGRAPHS.

SECTION I.

SHORT AND EASY SENTENCES.

Education.

Tis education forms the common mind; Just as the twig is bent, the tree's inclin'd.

Candour.

With pleasure let us own our errours past: And make each day a critick on the last.

.Reflection.

A soul without reflection, like a pile Without inhabitant, to ruin runs.

Secret Virtue.

The private path, the secret acts of men, If noble, far the noblest of their lives.

Necessary knowledge easily attained.
Our needful knowledge, like our needful food,
Unhedg'd, lies open in life's common field;
And bids all welcome to the vital feast.

Disappointment.

Disappointment lurks in many a prize, As bees in flow'rs; and stings us with success.

. Virtuous elevation.

The mind that would be happy, must be great; Great in its wishes; great in its surveys. Extended was a narrow mind extend.

Natural and fanciful life.
Who lives to nature, rarely can be poor;
Who lives to fancy, never can be rich.

Charity.

In faith and hope the world will disagree; But all mankind's concern is charity.

The prize of virtue.

What nothing earthly gives, or can destroy, The soul's calm sunshine, and the heart-felt joy, Is virtue's prize.

Sense and modesty connected.

Distrustful sense with modest caution speaks;
It still looks home, and short excursions makes;
But rattling nonsense in full volleys breaks.

NOTE.—In the first chapter, the Compiler has exhibited a considerable variety of poetical construction, for the young reader's preparatory exercise.

Moral discipline salutary. Heav'n gives be friends to bless the present scene;

Resumes them to prepare us for the next.

All evils natural are moral goods;

All discipline indulgence, on the whole.

Present blessings undervalued.

Like birds, whose beauties languish, half conceal'd,

Like birds, whose beauties languish, half conceal Till, mounted on the wing, their glossy plumes Expanded shine with a zure, green, and gold, How blessings brighten as they take their flight!

Hope.

Hope, of all passions most befriends us here; Passions of prouder name befriend us less. Joy has her tears, and transport has her death; Hope, like a cordial, innocent, though strong, Man's heart, at once, inspirits and serenes.

Happiness modest and tranquil.

Never man was truly blest,
But it compos'd, and gave him such a cast
As folly might mistake for want of joy:
A cast unlike the triumph of the proud;
A modest aspect, and a smile at heart.

True greatness.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

The tear of sympathy.

No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's ears,
Nor the bright stars, which night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre, as the tear that breaks,
For others' wo, down Virtue's manly cheeks.

## SECTION II.

VERSES IN WHICH THE LINES ARE OF DIFFERENT LENGTH.

Bliss of celestial origin.
Restless mortals toil for nought;
Bliss in vain from earth is sought;
Bliss, a native of the sky,
Never wanders. Mortals, try;
There you cannot seek in vain;
For to seek her is to gain.

The passions are a num'rous crowd, Imperious, positive, and loud. Curb these licentious sons of strife; Hence chiefly rise the storms of life: If they grow mutinous, and rave, They are thy masters, thou their slave.

Trust in Providence recommended.
'Tis Providence alone secures,
In ev'ry change, both mine and yours.

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Safety consists not in escape
From dange of a frightful shape:
An earthquake may be bid to spare
The man that's strangled by a hair.
Fate steals along with silent tread,
Found oft'nest in what least we dread;
Frowns in the storm with angry brow,
But in the sunshine strikes the blow.

Chap. 1.

Epitaph.

How lov'd, how valu'd once, avails thee not, to whom related, or by whom begot:

theap of dust alone remains of thee;

is all thou art, and all the proud shall be.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart.
One self-approving hour, whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exil'd feels,
Than Cæsar with a senate at his heels.

Virtue the guardian of youth.

Down the smooth stream of life the stripling darts,
Gay as the morn; bright glows the vernal sky,
Hope swells his sails, and Passion steers his course.
Safe glides his little bark along the shore,
Where Virtue takes her stand: but if too far
He launches forth beyond discretion's mark,
Sudden the tempest scowls, the surges roar,
Blot his fair day, and plunge him in the deep.

Sunrise.

But yonder comes the powerful king of day,
Rejoicing in the east. The less'ning cloud,
The kindling azure, and the mountain's brow,
Illum'd with fluid gold, his near approach
Betoken glad. Lo, now, apparent all
Aslant the dew-bright earth, and colour'd air,
He looks in boundless majesty abroad;
And sheds the shining day, that burnish'd plays
On rocks, and hills, and tow'rs, and wand'ring streams,
High gleaming from afar.

Self-government.

May I govern my passions with absolute sway;
And grow wiser and better as life wears away.

Shepherd.
On a mountain, stretch'd beneath a hoary willow,
Lay a shepherd swain, and view'd the rolling billow.



## SECTION III.

VERSES CONTAINING EXCLAMATIONS, INTERBOGATIONS, AND PARENTHESES.

Competence.

A COMPETENCE is all we can enjoy:

Oh! be content, where Heav'n can give no more!

Reflection essential to happiness.

Much joy not only speaks small happiness,

But happiness that shortly must expire.

Can joy unbottom'd in reflection, stand?

And, in a tempest, can reflection live?

Friendship.:

Can gold gain friendship? Impudence of hope! As well mere man an angel might beget.
Love, and love only, is the loan for love.
Lorenzo! pride repress; nor hope to find
A friend, but what has found a friend in thee.
All like the purchase; few the price will pay:
And this makes friends such miracles below.

Patience.

Beware of desp'rate steps. The darkest day (Live till to-morrow) will have pass'd away.

Luxury.

Bane of elated life, of affluent states,
What dreary change, what ruin is not thine!
How doth thy bowl intoxicate the mind!
To the soft entrance of thy rosy cave,
How dost thou lure the fortunate and great!
Dreadful attraction!

Virtuous activity.
Seize, mortals! seize the transient hour;
Improve each moment as it flies:
Life's a short summer—man a flow'r;
He dies—Alas!—how soon he dies!
The source of happiness.

Reason's whole pleasure, all the joys of sense, Lie in three words, health, peace, and competence; But health consists with temperance alone; And peace, O virtue! peace is all thy own.

Placid emotion.
Who can forbear to smile with nature? Can
The stormy passions in the bosom roll,
While every gale is peace, and ev'ry grove

Is melody?

Solitude.\*

O sacred solitude; divine retreat! ... Choice of the prudent! envy of the By thy pure stream, or in by ways state We court fair wisdom, that celes a maid!

<sup>\*</sup> By solitude here is meant, a temporal reclusion from the world.

## ECT SENTENCES. &c.

Chap. 1. The genuine offspring of her lov'd embrace, (Strangers on earth,) are innocence and peace. There from the ways of men laid safe ashore, We smile to hear the distant tempest roar; There, bless'd with health, with bus'ness unperplex'd. This life we relish, and ensure the next.

Presume not on to-morrow. In human hearts what bolder thoughts can rise, Than man's presumption on to-morrow's dawn? Where is to-morrow? In another world. For numbers this is certain; the reverse Is sure to none.

Dum vivimus vivamus .- Whilst we live, let us live. "Live, while you live," the epicare would say, "And seize the pleasures of the present day. "Live, while you live," the sacred preacher cries; "And give to God each moment as it flies." Lord! in my views let both united be: I live in pleasure, when I live to thee!

Doddrider.

## SECTION IV. 🚜

#### VERSES IN VARIOUS FORMS.

The security of Virtue. LET coward guilt, with pallid fear, To shelt'ring caverns fly, And justly dread the vengeful fate, That thunders through the sky. Protected by that hand, whose law, The threat'ning storms obey, Intrepid virtue smiles secure. As in the blaze of day.

Resignation. And Oh! by errour's force subdu'd, Since oft my stubborn will Prepost'rous shuns the latent good, And grasps the specious ill, Not to my wish, but to my want, Do thou thy gifts apply; Unask'd, what good thou knowest grant; What ill, though ask'd, deny.

Compassion. I have found out a gift for my fair; I have found where the wood-pigeons breed: But let me that plunder forbear! She will say 'tis a barbarous deed. For he ne'er can be true, she averr'd, Who can row a poor bird of its young: And I lov'd her the more, when I heard Such tenderness fall from her tongue.

Epitaph.

Here rests his head upon the lap of earth,
A youth to fortune and to fame unknown;
Fair science frown'd not on his humble birth,
And melancholy mark'd him for her own.
Large was his bounty, and his soul sincere;
Heav'n did a recompense as largely send:
He gave to misery all he had—a tear;
He gain'd from Heav'n ('twas all he wish'd) a friend.
No further seek his merits to disclose,

Or draw his frailties from their dread abode, (There they alike in trembling hope repose,)
The bosom of his Father and his God.

Joy and sorrow connected.
Still, where rosy pleasure leads,
See a kindred grief pursue;
Behind the steps that mis'ry treads,
Approaching comforts view.
The hues of bliss more brightly glow,
Chastis'd by sable tints of wo;
And blended form, with artful strife,
The strength and harmony of life.

The golden mean.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door,
Imbitt'ring all his state.
The tallest pines feel most the pow'r
Of wint'ry blast; the loftiest tow'r
Comes heaviest to the ground,
The bolts that spare the mountain's side,
His cloud-capt eminence divide;
And spread the ruin round.

Moderate views and aims recommended.
With passions unruffled, untainted with pride,
By reason my life let me square;
The wants of my nature are cheaply supplied;
And the rest are but folly and care.
How vainly, through infinite trouble and strife,
The many their labours employ!
Since all that is truly delightful in life,
Is what all, if they please, may enjoy.

Attachment to life.
The tree of deepest root is found,
Least willing still to quit the ground:
Twas therefore said, by ancient sages,
That love of life increas'd with years
So much, that in our later stages;
When pains grow sharp, and sickness rages,
The greatest love of life appears.

Virtue's address to pleasure.\*

Vast happiness enjoy thy gay allies!

A youth of follies, an old age of cares;

Voung yet energate old yet never wise.

Young yet enervate, old yet never wise, the Vice wastes their vigour, and their mind impairs.

Vain, idle, delicate, in thoughtless ease,

Reserving woes for age, their prime they spend;

All wretched, hopeless, in the evil days,
With sorrow to the verge of life they tend.
Griev'd with the present, of the past asham'd,
They live and are despis'd; they die, no more are nam'd.

SECTION V.

#### VERSES IN WHICH SOUND CORRESPONDS TO SIGNIFICATION.

Smooth and rough verse.

Sorr is the strain when zephyr gently blows, And the smooth straam in smoother numbers flows. But when loud surges lash the sounding shore, The hourse rough verse should like the torrest roar.

Slow motion imitated.

When Ajax strives some rock's vast weight to throw, The line too labours, and the words move slow.

Swift and easy motion.

Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.

Felling trees in a wood.

Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep echoing groan the thickets brown;
Then rustling, crackling, crashing, thunder down.

Sound of a bow-string.

The string let fly
Twang'd short and sharp, like the shrill swallow's cry.

The pheasant.

See! from the brake the whirring pheasant springs,
And mounts exulting on triumphant wings:

Scylla and Charybdis.

Dire Scylla there a scene of horrour forms,
And here Charybdis fills the deep with storms.

When the tide rushes from her rumbling caves,
The rough rock roars; tumultuous boil the waves.

Boisterous and gentle sounds.
Two craggy rocks projecting to the main,
The roaring winds tempestuous rage restrain:
Within, the waves in softer murmurs glide;
And ships secure without their halsers ride.

\* Sensual pleasure.

Part 2

Laborious and impetuous motion.
With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone:
The huge raind stone resulting with a bound,
Thunders impetuous down, and smokes along the grounds.

Regular and slow movement.

First march the heavy mules securely slow;

O'er hills, o'er dales, o'er crags, o'er rocks they go.

Motion slow and difficult.

A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length along.

A rock to from the brow of a mountain.

Still gath'ring force, it smokes, and urg'd amain,
Whirls, leaps, and thunders down, impetuous to the plain.

Extent and violence of the waves.

The waves behind impel the waves before,
Wide-rolling, foaming high, and tumbling to the shore.

Pensive numbers.

In these deep solitudes and awful cells,
Where heav'nly pensive contemplation dwells,
And ever-musing melancholy reigns.

Battle.

Arms on armour, clashing, bray'd Horrible discord; and the madding wheels Of brazen fury rag'd.

Sound imitating reluctance.

For who, to dumb forgetfulness a prey,

This pleasing anxious being e'er resign'd;

Left the warm precincts of the cheerful day,

Nor cast one longing, ling'ring look behind?

## SECTION VI.

6

#### PARAGRAPHS OF GREATER LENGTH.

Connubial affection.

The love that cheers life's latest stage, Proof against sickness and old age, Preserv'd by virtue from declension, Becomes not weary of attention:
But lives, when that exterior grace, Which first inspir'd the flame, decays. Tis gentle, delicate, and kind, To faults compassionate, or blind; And will with sympathy endure Those evils it would gladly cure. But angry, coarse, and harsh expression, Shows love to be a mere profession; Proves that the heart is none of his, Or seen expels him if it is.

Swarms of flying insects.

Thick in yon stream of light a thousand ways,
Upward and downward, thwarting and convolv'd,
The quiv'ring nations sport; till tempest-wing'd,
Fierce winter sweeps them from the face of day.
Ev'n so, luxurious men, unheeding, pass
An idle summer life, in fortune's shine,
A. season's glitter! Thus they flutter on,
Front toy to toy, from vanity to vice;
Till, blown away by death, oblivion comes
Behind, and strikes them from the book of life.

Beneficence its own reward.

My fortune (for I'll mention all,
And more than you dare tell) is small;
Yet ev'ry friend partakes my store,
And want goes smiling from my door.

Will forty shillings warm the breast
Of worth or industry distress'd!
This sum I cheerfully impart;
"Tis fourscore pleasures to my heart.
And you may make, by means like these,
Five talents ten, whene'er you please.
"Tis true, my little purse grows light;
But then I sleep so sweet at night!
This grand specifick will prevail,
When all the octor's opiates fail.

Virtue the best treasure. Virtue, the strength and beauty of the soul, . Is the best gift of Heav'n: a happiness That, even above the smiles and frowns of fate, Exalts great nature's favourites: a wealth That ne'er encumbers; nor to baser hands Can be transferr'd. It is the only good Man justly boasts of, or can call his own. Riches are oft by guilt and baseness earn'd. But for one end, one much-neglected use, Are riches worth our care; (for nature's wants Are few, and without opulence supplied;) This noble end is to produce the soul; To show the virtues in their fairest light; And make humanity the minister Of bounteous Providence.

Contemplation.

As yet 'tis midnight deep. The weary clouds, Slow meeting, mingle into solid gloom.

Now, while the drowsy world lies lost in sleep, Let me associate with the serious night, And contemplation her sedate compeer; Let me shake off th' intrusive cares of day, And by the meddling senses all aside.

Where now, ye lying vanities of life!

Ye ever tempting, ever cheating train!

Where are you now? and what is your amount? Vexation, disappointment, and remorse. Sad, sick ming thought! And yet, detected man, A scene of crude disjointed visions past, And broken slumbers, rises still resolved, With new flush'd hopes, to run the giddy round.

Pleasure of piety.

A Deity believ'd, is joy begun;
A Deity ador'd, is joy advanc'd;
A Deity believ'd, is joy advanc'd;
A Deity believ'd, is joy matur'd.
Each branch of piety delight inspires:
Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horrour hides;
Praise, the sweet exhibition of ear joy,
That joy exalts, and makes it sweeter still;
Pray'r ardent opens heaven, lets down a stream
Of glory, on the consecrated hour
Of man in audience with the Deity.

## CHAPTER II.

## NARRATIVE PIECES.

## SECTION I.

## The bears and the bees.

- As two young bears, in wanton mood,
   Forth issuing from a neighbouring wood,
   Came where th' industrious bees had stor'd,
   In artful cells, their luscious hoard;
   O'erjoy'd they seiz'd, with eager haste,
   Luxurious on the rich repast.
   Alarm'd at this, the little crew
   About their ears vindictive flew.
- 2. The beasts, unable to sustain
  Th' unequal combat, quit the plain;
  Half-blind with rage, and mad with pain,
  Their native shelter they regain;
  There sit, and now, discreeter grown,
  Too late their rashness they bemoan;
  And this by dear experience gain,
  That pleasure's ever bought with pain.
- 8. So when the gilded baits of vice
  Are plac'd before our longing eyes,
  With greedy haste we snatch our fill,
  And swallow down the latent ill;
  But when experience opes our eyes,
  Away the fancied pleasure flies.
  It flies, but oh! too late we find,
  It leaves a real sting behind.

MERRICK.

## NARRATIVE PIECES. SECTION IL

The nightingale and the glow-worm.

1. A NIGHTINGALE, that all day long
Had cheer'd the yillage with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite;
When, looking eagerly around,
He spied far off, upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark.
So, stooping down from hawthorn top,
He thought to put him in his crop.

- 2. The worm, aware of his intent,
  Harangued him thus, right eloquent—
  'Did you admire my lamp,' quoth he,
  'As much as I your minstrelsey,
  You would abhor to do me wrong,
  As much as I to spoil your song;
  For 'twas the self-same pow'r divine,
  Taught you to sing, and me to shine;
  That you with musick, I with light,
  Might beautify and cheer the night.'
- 3. The songster heard his short oration,
  And, warbling out his approbation,
  Releas'd him, as my story tells,
  And found a supper somewhere else.
  Hence, jarring sectaries may learn
  Their real int'rest to discern;
  That brother should not war with brother,
  And worry and devour each other:
  But sing and shine by sweet consent,
  Till life's poor transient night is spent;
  Respecting, in each other's case,
  The gifts of nature and of grace.
- 4. Those Christians best deserve the name, Who studiously make peace their aim: Peace, both the duty and the prize Of him that creeps, and him that flies.

COWPER.

## SECTION III.

- The trials of virtue.

  1. Plac'b on the verge of youth, my mind Life's op'ning scene survey'd:

  I view'd its ills of various kind,
  Afflicted and afraid.
- But chief my fear the dangers mov'd,
   That virtue's path enclose:
   My heart the wise pursuit approv'd;
   But O, what toils oppose!
   N 2

- For see, ah dee! while yet her ways
   With doubtful step I tread,
   A hostile world its terrours raise,
   Its snares delusive spread.
- O how shall I, with heart prepar'd,
   Those terrours learn to meet?

   How, from the thousand snares to guard
   My unexperienc'd feet?
- As thus I mus'd, oppressive sleep Soft o'er my temples drew Oblivion's veil.—The wat'ry deep, An object strange and new,
- Before me rose: on the wide shone
   Observant as I stood,
   The gathering storms around me roar
   And heave the boiling flood.
- Near and more near the billows rise;
   Ev'n now my steps they pave;
   And death to my affrighted eyes
   Approach'd in every wave.
- 8. What hope, or whither to retreat!
  Each nerve at once unstrung;
  Chill fear had fetter'd fast my feet,
  And chain'd my speechless tongue.
- I felt my heart within me die;
   When sudden to mine ear
   A voice, descending from on high,
   Reprov'd my erring fear.
- What tho' the swelling sarge thou see Impatient to devour;
   Rest, mortal, rest on God's decree, And thankful own his pow'r.
- Know, when he bade the deep appear,

   Thus far,' th' Almighty said,
   Thus far, no farther, rage; and here
   Let thy proud waves be stay'd.'"
- 12. I heard; and lo! at once controll'd,
  The waves, in wild retreat,
  Back on themselves reluctant roll'd,
  And mugan'ring left my feet.
- 43. Deeps to assembling deeps in vain Once more the signal gave: The shores the rushing weight sustain, And check th' usurping wave.
- 44. Convinc'd, in nature's volume wise, The imag'd truth I read; And sudden from my waking eyes Th' instructive vision fied.
- M. Then why thus heavy, O my soul!
  Say why, distrustful still,

Thy thoughts with vain impatience roll O'er scenes of future ill?

16. Let faith suppress each rising fear, Each anxious doubt exclude: Thy Maker's will has plac'd thee here, A Maker wise and good!

17. He to thy ev'ry trial knows
Its just restraint to give;
Attentive to behold thy woes,
And faithful to relieve.

18. Then why thus heavy, O my seul?
Say why, distrustful still,
Thy thoughts with vain impatience roll
O'er scenes of future ill?

 Tho' griefs unnumber'd throng thee round, Still in thy God confide,
 Whose finger marks the seas their bound, And curbs the headlong tide.

MERRICK.

## SECTION IV.

The youth and the philosopher.

- 1. A Grecian youth of talents rare,
  Whom Plato's philosophick care
  Had form'd for virtue's nobler view,
  By precept and example too,
  Would often boast his matchless skill,
  To curb the steed, and guide the wheel;
  And as he pass'd the gazing throng,
  With graceful case, and smack'd the thong,
  The idiot wonder they express'd,
  Was praise and transport to his breast.
- 2. At length, quite vain, he needs would show His master what his art could do; And bade his slaves the chariot lead To Academus' sacred shade.

  The trembling grove confess'd its fright, The wood-nymphs started at the sight; The muses drop the learned lyre, And to their inmost shades retire.
- 3. Howe'er, the youth, with forward air;
  Bows to the sage, and mounts the car.
  The lash resounds, the coursers spring,
  The chariot marks the rolling ring;
  And gath'ring crowds, with eager eyes,
  And shouts, pursue him as he flies.
- 4. Triumphant to the goal return'd,
  With nobler thirst his bosom burn'd;
  And now along th' indented plain
  The self-same track he marks again,
  Pursues with care the nice design,
  Nor ever deviates from the line.

Amazement seiz'd the circling crowd; The youths with emulation glow'd; Ev'n bearded sages hail'd the boy; And all but Plato gaz'd with joy.

- 5. For he, deep-judging sage, beheld
  With pain the triumphs of the field:
  And when the charioteer drew nigh,
  And, flush'd with hope, had caught his eye,
  "Alas! unhappy youth," he cry'd,
  "Expect no praise from me," (and sigh'd.)
- 6. "With indignation I survey
  Such skill and judgement thrown away:
  The time profusely squander'd there,
  On vulgar arts beneath thy care,
  If well employ'd, at less expense,
  Had taught thee honour, virtue, sense;
  And rais'd thee from a coachman's fate
  To govern men, and guide the state."

WHITEHEAD.

## SECTION V.

- Discourse between Adam and Eve, retiring to rest.

  Now came still ev'ning on, and twilight gray Had in her sober liv'ry all things clad.
  Silence accompanied; for beast and bird, They to their grassy couch, these to their nests Were slunk; all but the wakeful nightingale. She all night long her am'rous descant sung: Silence was pleas'd. Now glow'd the firmament With living sapphires: Hesperus, that led The starry host, rode brightest, till the moon, Rising in clouded majesty, at length, Apparent queen unveil'd her peerless light, And o'er the dark her silver mantle threw.
- 2. When Adam thus to Eve: "Fair consort, th' hour Of night, and all things now retir'd to rest, Mind us of like repose; since God hath set Labour and rest, as day and night, to men Successive; and the timely dew of sleep, Now falling with soft slumb'rous weight, inclines Our eye-lids. Other creatures all day long Rove idle unemploy'd, and less need rest: Man hath his daily work of body or mind Appointed, which declares his dignity, And the regard of Heav'n on all his ways; While other animals unactive range, And of their doings God takes no account.
- S. To-morrow, ere fresh morning streak the east With first approach of light, we must be risen, And at our pleasant abour; to reform Yon flow'ry arbours, yonder alleys green, Our walk at noon, with branches overgrown, That mock our scant manuring, and require More hands than ours to lop their wanton growth.

Those blossoms also, and those dropping gums, That lie bestrown, unsightly and unsmooth, Ask riddance, if we mean to tread with ease. Meanwhile, as nature wills, night bids us rest."

- 4. To whom thus Eve, with perfect beauty adorn'd:

  "My author and disposer, what thou bidst,
  Unargu'd I obey; so God ordains.

  With thee conversing I forget all time;
  All seasons and their change, all please alike.

  Sweet is the breath of morn, her rising sweet,
  With charm of earliest birds; pleasant the sun.

  When first on this delightful land he spreads.
  His orient beams, on herb, tree, fruit, and flow'z,
  Glist'ring with dew; fragrant the fertile earth.

  After soft show'rs; and sweet the coming on
  Of grateful evening mild; then silent night,
  With this her solemn bird, and this fair moon,
  And these the gems of heav'n, her starry train:
- S. But neither breath of morn, when she accends
  With charm of earliest birds; nor rising sum
  On this delightful land; nor herb, fruit, flow'r,
  Glist'ring with dew; nor fragrance after show'rs:
  Nor grateful evening mild; nor silent night
  With this solemn bird; nor walk by moon,
  Or glitt'ring star-light,—without thee is sweet.
  But wherefore all night long shine these? for whom
  This glorious sight, when sleep hath shut all eyes?"
- 6. To whom our gen'ral ancestor reply'd:

  "Daughter of God and man, accomplish'd Eve,
  These have their course to finish round the earth,
  By morrow ev'ning; and from land to land.
  In order, though to nations yet unborn,
  Minist'ring light prepar'd, they set and rise;
  Lest total darkness should by night regain
  Her old possession, and extinguish life
  In nature and all things; which these soft fires
  Not only enlighten, but, with kindly heat
  Of various influence, foment and warm,
  Temper or nourish; or in part shed down
  Their stellar virtue on all kinds that grow
  On earth, made hereby apter to receive
  Perfection from the sun's more potent ray.
- 7. These then, though unbeheld in deep of night, Shine not in vain; nor think, though men were none, That heav'n would want spectators, God want praise; Millions of spiritual creatures walk the earth Unseen, both when we wake, and when we sleep.

  All these with ceaseless praise his works behold, oth day and night. How often, from the steep of echoing hill or thicket have we heard Celestial voices to the midnight air, Sole, or responsive each to others' note, Singing their great Creator? Oft in bands,

While they keep watch, or nightly rounding walk With heav'nly touch of instrumental sounds, In all harmonick number join'd, their songs Divide the night, and lift our thoughts to heav'n."

8. Thus talking hand in hand alone they pass'd On to their blissful bow'r-----

-There arriv'd, both stood, Both turn'd; and under open sky ador'd The God that made both sky, air, earth, and heav'n, Which they beheld, the moon's resplendent globe, "Thou also mad'st the night, And starry pole. Maker Omnipotent, and thou the day, Which we, in our appointed work employ'd, Have finish'd, happy in our mutual help And mutual love, the crown of all our bliss Ordain'd by thee; and this delicious place For us too large, where thy abundance wants Partakers, and uncropt falls to the ground. But thou hast promis'd from us two a race. To fill the earth, who shall with us extol Thy goodness infinite, both when we wake, And when we seek, as now, thy gift of sleep."

MILTON.

#### SECTION VI.

## Religion and Death.

- 1. Lo! a form divinely bright
  Descends, and bursts upon my sight;
  A seraph of illustrious birth!
  (Religion was her name on earth;)
  Supremely sweet her radiant face,
  And blooming with celestial grace!
  Three shining cherubs form'd her train,
  Wav'd their light wings, and reach'd the plain':
  Faith, with sublime and piercing eye,
  And pinions flutt'ring for the sky;
  Here Hope, that smiling angel stands,
  And golden anchors grace her hands;
  There Charity in robes of white,
  Fairest and fav'rite maid of light.
- 2. The seraph spoke—"'Tis reason's part
  To govern and to guard the heart;
  To lull the wayward soul to rest,
  When hopes and fears distract the breast.
  Reason may calm this doubtful strife,
  And steer thy bark through various life:
  But when the storms of death are nigh,
  And midnight darkness veils the sky,
  Shall Reason then direct thy sail,
  Disperse the clouds, or sink the gale?
  Stranger, this skill alone is mine,
  Skill that transcends his scanty line."

- 3. "Revere thyself-thou'rt near allied To angels on thy better side. How various e'er their ranks or kinds. Angels are but unbodied minds: When the partition-walls decay, Men emerge angels from their clay. Yes, when the frailer body dies, The soul asserts her kindred skies. But minds, though sprung from heav'nly race. Must first be tutor'd for the place: The joys above are understood, And relish'd only by the good. Who shall assume this guardian care; Who shall secure their birth-right there? Souls are my charge—to me 'tis giv'n To train them for their native heav'n."
- 4. "Know then-who bow the early knee, And give the willing heart to me; Who wisely, when Temptation waits, Elude her frauds, and spurn her baits; Who dare to own my injur'd cause, Though fools deride my sacred laws; Or scorn to deviate to the wrong, Though persecution lifts her thong: Though all the sons of hell conspire To raise the stake and light the fire; Know, that for such superiour souls, There lies a bliss beyond the poles: Where spirits shine with purer ray, And brighten to meridian day; Where love, where boundless friendship rules: (No friends that change, no love that cools;) Where rising floods of knowledge roll, And pour, and pour upon the soul!"
- 5. "But where's the passage to the skies?—
  The foad through death's black valley lies.
  Nay, do not shudder at my tale;
  Tho' dark the shades, yet safe the vale.
  This path the best of men have trod;
  And who'd decline the road to God?
  Oh! 'tis a glorious boon to die!
  This favour can't be priz'd too high."
- 6. While thus she spoke, my looks express'd The raptures kindling in my breast; My soul a fix'd attention gave; When the stern monarch of the grave, With haughty strides approach'd:—amaz'd tood, and trembled as I gaz'd.

  Le seraph calm'd each anxious fear, and kindly wip'd the falling tear; Then hasten'd with expanded wing To meet the pale, terrifick king.

7. But now what milder scenes arise!
The tyrant dreps his hostile guise;
He seems a youth divinely fair,
In graceful ringlets waves his hair;
His wings their whit'ning plumes display,
His burnish'd plumes reflect the day;
Light flows his shining azure vest,
And all the angel stands confess'd.
I view'd the change with sweet surprise;
And, Oh! I panted for the skies:
Thank'd heav'n, that e'er I drew my breath;
And triumph'd in the thoughts of death.

COTTON.

## CHAPTER III.

## DIDACTICK PIECES.

## SECTION I.

The vanity of wealth.

1. No more thus brooding o'er yon heap, With av'rice painful vigils keep; Still unenjoy'd the present store, Still endless sighs are breath'd for more. Oh! quit the shadow, catch the prize, Which not all India's treasure buys! To purchase heav'n has gold the pow'r? Can gold remove the mortal hour? In life can love be bought with gold? Are friendship's pleasures to be sold? No—all that's worth a wish—a thought, Fair virtue gives unbrib'd, unbought. Cease then on trash thy hopes to bind; Let nobler views engage thy mind.

DR. JOHNSON.

## SECTION II.

Nothing formed in vain.

1. Let no presuming impious railer tax
Creative wisdom; as if aught was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?
As if, upon a full-proportion'd dome,
On swelling columns heav'd, the pride of art!
A critick-fly, whose feeble ray scarce spreads
An inch around, with blind presumption bold,
Should dare to tax the structure of the whole.

2. And lives the man, whose universal eye
Has swept at once th' unbounded scheme of thin
Mark'd their dependence so, and firm accord
As with unfalt'ring accent to conclude,
That this availeth mought? Has any seen

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The mighty chain of beings, less'ning down
From infinite perfection, to the brink
Of dreary nothing, desolate abyss!
From which astonish'd, thought, recoiling, turns?
Till then alone let zealous praise ascend,
And hymns of holy wonder, to that Fower,
Whose wisdom shines as lovely in our minds,
As on our smiling eyes his servant sun.

SECTION III. 3

- 1. Or all the causes, which conspire to blind Man's erring judgement, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-failing vice of fools. Whatever nature has in worth deny'd, She gives in large recruits of needful pride! For, as in bodies, thus in souls, we find What wants in blood and spirits, swell'd with wind. Pride, where wit fails, steps in to our defence, And fills up all the mighty void of sense.
- 2. If once right reason drives that cloud away,
  Truth breaks upon us with resistless day.
  Trust not yourself; but, your defects to know,
  Make use of ev'ry friend—and ev'ry foe.
  A little learning is a dangerous thing;
  Drink deep, or taste not the Pierian spring:
  There shallow draughts intoxicate the brain;
  And drinking largely sobers us again.
- 3. Fir'd at first sight with what the muse imparts, In fearless youth we tempt the heights of arts, While, from the bounded level of our-mind, Short views we take, nor see the lengths behind; But more advanc'd, behold, with strange surprise, New distant scenes of endless science rise! So, pleas'd at first the tow'ring Alps we try, Mount o'er the vales, and seem to tread the sky; Th' eternal snows appear already past, And the first clouds and mountains seem the last: But, those attain'd, we tremble to survey 'The growing labours of the lengthen'd way; Th' increasing prospect tires our wand'ring eyes; Hills peep o'er hills, and Alps on Alpr arise.

SECTION IV.

Cruelty to brutes censured.

1. I would not enter on my list of friends,
(Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility,) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail,
That crawls at evening in the publick path;
But he that has humanity, forewarn'd,
Will tread aside, and let the reptile live.

POPE.

- 2. The creeping vermin, loathsome to the sight,
  And charg'd perhaps with venom, that intrudes
  A visitor unwelcome into scenes
  Sacred to neatness and repose, th' alcove,
  The chamber, or refectory, may die.
  A necessary act incurs no blame.
  Not so, when held within their proper bounds,
  and guiltless of offence they range the air,
  Or take their pastime in the spacious field:
  There they are privileg'd. And he that hunts
  Or harms them there, is guilty of a wrong;
  Disturbs th' economy of nature's realm,
  Who when she form'd, design'd them an abode.
- 3. The sum is this: if man's convenience, health, Or safety, interfere, his rights and claims, Are paramount, and must extinguish theirs. Else they are all—the meanest things that are, As free to live and to enjoy that life; As God was free to form them at the first, Who, in his sovereign wisdom, made them all.
- 4. Ye, therefore, who love mercy, teach your sons
  To love it too. The spring time of our years
  Is soon dishonour'd and defil'd, in most,
  By budding ills, that ask a prudent hand
  To check them. But, alas! none sooner shoots,
  If unrestrain'd, into luxuriant growth,
  Than cruelty, most dev'lish of them all.
- 5. Mercy to him that shows it, is the rule
  And righteous limitation of its act,
  By which Heav'n moves in pardining guilty man:
  And he that shows none, being ripe in years,
  And conscious of the outrage he commits,
  Shall seek it, and not find it in his turn.

## SECTION V.

A paraphrase on the latter part of the 6th chapter of St. Matthews

- 1. When my breast labours with oppressive care,
  And o'er my cheek descends the falling tear;
  While all my warring passions are at strife,
  Oh! let me listen to the words of life!
  Raptures deep-felt his doctrine did impart,
  And thus he rais'd from earth the drooping heart.
- 2. "Think not, when all your scanty stores afford, Is spread at once upon the sparing board;
  Think not, when worn the homely robe appears;
  While on the roof the howling tempest beara;
  What farther shall this feeble life sustain,
  And what shall clothe these shiv'ring limbs again.
- 3. Say, does not life its nourishment exceed?
  And the fair body its investing weed?
  Behold! and look away your low despair—
  See the light tenants of the barren air:

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- 4. To them, nor stores, nor granaries, belong;
  Nought, but the woodland, and the pleasing song;
  Yet, your kind heav'nly Father bends his eye
  On the least wing that flits along the sky.
  To him they sing when spring renews the plain;
  To him they cry, in winter's pinching reign;
  Nor is their musick, nor their plaint in vain:
  He hears the gay, and the distressful call;
  And with ansparing bounty fills them all."
- 5. "Observe the rising lily's snowy grace;
  Observe the various vegetable race:
  They neither toil, nor spin, but careless grow;
  Yet see how warm they blush! how bright they glow!
  What regal vestments can with them compare!
  What king so shining! or what queen so fair!"
- 6. "If ceaseless, thus, the fowls of heav'n he feeds;
  If o'er the fields such lucid robes he spreads;
  Will he not care for you, ye faithless, say?
  Is he unwise? or, are ye less than they?"

## SECTION VI.

The death of a good man a strong incentive to virtue.

- 1. The chamber where the good man meets his fate, Is privileg'd beyond the common walk for Of virtuous life, quite in the verge of heav'n. Fly, ye profane! if not, draw near with awe, Receive the blessing, and adore the chance, That threw in this Bethesda your disease: If unrestor'd by this, despair your cure.
- 2. For, here, resistless demonstration dwells;
  A death-hed's a detector of the heart.
  Here tir'd dissimulation drops her mask,
  Thro' life's grimace, that mistress of the scene!!
  Here real, and apparent, are the same.
  You see the man; you see his hold on heav'n,
  If sound his write, as Philander's mound.
- 3. Heav'n waits not the last moment; owns her friends
  On this side death; and points them out to men;
  A lecture, silent, but of severeign pow'r!
  To vice, confusion: and to virtue, peace.
  Whatever have the boastful here plays,
  Virtue alone has majesty in death;
  And greater still, the more the tyrant frowns.

## SECTION VII.

Reflections on a future state, from a review of winter.

1. "Its done! dread winter spreads his latest glooms; And reigns tremendous o'er the conquer'd year. How dead the vegetable kingdom lies! How dumb the tuneful! Horrour wide extends His desolate domain. Behold, foad man! See here thy pictur'd life: pass some few years, Thy flow'ring spring, thy summer's ardent strength.

Thy sober autumn fading into age, And pale concluding winter comes at last, And shuts the scene.

2. Ah! whither now are fied
Those dreams of greatness? those unsolid hopes
Of happiness? those longings after fame?
Those restless cares? those busy bushing days?
Those gay-spent, festive nights? those veering thoughts,
Lost between good and ill, that shar'd thy life?

3. All now are vanish'd! Virtue sole survives, Immortal, never-failing friend of man, His guide to happiness on high. And see! 'Tis come, the glorious morn! the second birth Of heav'n and earth! awak'ning nature hears The new-creating word; and starts to life, In ev'ry heighten'd form, from pain and death For ever free. The great eternal scheme, Involving all, and in a perfect whole. Uniting as the prospect wider spreads, To reason's eye refin'd clears up apace.

4. Ye vainly wise! Ye blind presumptuous! now, Confounded in the dust, adore that Power, And Wisdom oft arraign'd: see now the cause Why unassuming worth in secret liv'd, And died neglected: why the good man's share In life was gall, and bitterness of soul: Why the lone widow and her orphans pin'd In starving solitude; while luxury, In palaces lay straining her low thought, To form unreal wants: why heav'n-born truth, And moderation fair, wore the red marks Of superstition's scourge: why licens'd pain, That cruel spoiler, that embosom'd foe, Imbitter'd all our bliss.

Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view which only saw
A little part, deem'd evil, is no more:
The storms of wint'ry time will quickly pass,
And one unbounded spring encircle all.

THOMSON

SECTION VIII.

Adam's advice to Eve, to avoid temptation.

1. "O woman, best are all things as the will
Of God orddin'd them; his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or aught that might his happy state secure,
Secure from outward force. Within himself
The danger lies, yet lies within his pow'r:
Against his will he can receive no harm.

But God left free the will; for what obeys Reason, is free, and reason he made right; But bid her well beware, and still erect, Lest, by some fair appearing good surpris'd, She dictate false, and misinform the will To do what God expressly hath ferbid. Not then mistrust, but tender love, enjoins That I should mind thee oft: and mind thou me

3. Firm we subsist, yet possible to swerre,
Since reason not impossibly may meet
Some specious object by the fee suborn'd,
And fall into deception uneware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoid
Were better, and most likely if from me

Thou sever not; trial will come unsought.

4. Wouldst the approve thy constancy? approve First thy obernence; th' other who can know, Met seeing thee attempted, who attest? But if thou think, trial unsought may find Us both securer than thus warn'd thou seem'st, Go; for thy stay, not free, absents thee more: Go in thy native innocence; rely On what thou hast of virtue, summon all; For God towards thee hath done his part; do thine."

MILTON.

#### SECTION IX. On procrastination.

 Be wise to-day; 'tis madness to defer: Next day the fatal precedent will plead; Thus on, till wisdom is push'd out of life. Procrastination is the thief of time. Year after year it steals, till all are fled; And, to the mercies of a moment leaves The vast concerns of an eternal scene.

2. Of man's miraculous mistakes, this bears
The paim, "That all men are about to live:"
For ever on the brink of being born.
All pay themselves the compliment to think
They, one day, shall not drivel; and their pride
On this reversion takes up ready praise;
At least, their own; their future selves applauds;
How excellent that life they ne'er will lead!
Time lodg'd in their own hands is folly's vails;
That lodg'd in fate's, to wisdom they consign;
The thing they can't but purpose, they postpone.
'Tis not in folly, not to scorn a fool;
And scarce in human wisdom to do more.

3. All promise is poor dilatory man;
And that thro' ev'ry stage. When young, indeed,
In full content, we sometimes nobly rest,
Unarrious for ourselves; and only wish;
As duteous sons, our fathers were more wise.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty, chides his infamous delay;

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Pushes his psudent purpose to resolve; In all the magnanimity of thought, Resolves, and re-resolves, then dies the same.

4. And why? Because he thinks himself immortal.
All men think all men mortal, but themselves;
Themselves, when some alarming shock of fate
Strikes through their wounded hearts the sudden dread;
But their hearts wounded, like the wounded aimselves, where, past the shaft, no trace is found.
As from the wing no scar the sky retains;
The parted wave no furrow from the keel;
So dies in human hearts the thought of death.
Ev'n with the tender tear which Nature sheds
O'er those we love, we drop it in their grave.

SECTION X. /

That philosophy, which stops at secondary causes, reproved.

1. Happy the man who sees a God employ'd In all the good and ill that checker life! Resolving all events, with their effects And manifold results, into the will And arbitration wise of the Supreme. Did not his eye rule all things, and intend The least of our concerns; (since from the least The greatth of originate;) could chance Find place manis dominion, or dispose One lawless particle to thwart his plan; Then God might be surpris'd, and unforeseen Contingence might alarm him, and disturb The smooth and equal course of his affairs.

2. This truth, philosophy, though eagle-ey'd In nature's tendencies, oft o'erlooks; And having found his instrument, forgets Or disregards, or, more presumptuous still, Denies the pow'r that wields it. God proclaims His hot displeasure against foolish men That live an atheist life; involves the heav'n In tempests; quits his grasp upon the winds, And gives them all their fury; bids a plague Kindle a fiery boil upon the skin, And putrefy the breath of blooming health;

8. He calls for famine, and the meagre fiend
Blows mildew from between his shrivel'd lips,
And taints the golden ear; he springs his mines
And desolates a nation at a blast:
Forth steps the spruce philosopher, and tells
Of homogeneal and discordant springs
And principles; of causes, how they work
By necessary laws their sure effects,
Of action and re-action.

He has found
The source of the disease that nature feels;
And bids the world take heart and banish fear.
Theu fool! will thy discov'ry of the cause

Suspend th' effect, or heal it? Has not God Still wrought by means since first he made the world? And did he not of old employ his means To drown it? What is his creation less Than a capacious reservoir of means, Form'd for his use, and ready at his will? Go, dress thine eyes with eye-salve; ask of him, Or-ask of whomsoever he has taught; And learn, though late, the genuine cause of all. cowpea.

SECTION XI. 9

Indignant sentiments on national prejudices and hatred; and on slavery.

1. On, for a lodge in some vast wilderness,
Some bounders contiguity of shade,
Where runfor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pain'd,
My soul is sick with ev'ry day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man. The nat'ral bond
Of brotherhood is sever'd, as the flax
That falls asunder at the touch of fire.

2. He finds his fellow guilty of a skin
Not colour'd like his own; and having pow'r
T' enforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith
Abhor each other. Mountains interpos'd,
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.

3. Thus man devotes his brother, and destroys;
And worse than all, and most to be deplor'd,
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.

.4. Then what is man! And what man seeing this, And having human feelings, does not blush And hang his head, to think himself a man. I would not have a slave to till my ground, To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth That sinews bought and sold have ever earn'd.

5. No: dear as freedom is, and in my heart's Just estimation priz'd above all price; I had much rather be myself the slave, And wear the bonds, than fasten them on him. We have no slaves at home—then why abroad? And they themselves once ferried o'er the wave That parts us, are emancipate and loos'd.

6. Slaves cannot breathe in England: if their lungs Receive our air, that moment they are free;

THE

They touch our country, and their shackles fall. That's noble, and bespeaks a nation proud And jealous of the blessing. Spread it then, And let it circulate through ev'ry vein Of all your empire; that where Britain's power Is felt, mankind may feel her mercy too.

COWPER

## 🦴 🤟 CHAPTER IV.

## DESCRIPTIVE PIECES.

## SECTION I.

The merning in summers.

1. The meek-ey'd morn appears, mother of dews,
At first faint gleaming in the dappled east;
Till far o'er ether spreads the wid'ning glow;
And from before the lastre of her face
White break the clouds away. With quicken'd step
Brown night retires: young day pours in apace,

And opens all the lawny prospect wide.

2. The dripping rock, the mountain's misty top, Swell on the sight, and brighten with the dawn. Blue, thro' the dusk, the smoking currents shine; And from the bladed field the fearful hare Limps, awkward: while along the forest-glade The wild deer trip, and often turning gaze At early passenger. Musick awakes The native voice of undissembled joy; And thick around the woodland hymns arise.

8. Rous'd by the cock, the soon-clad shepherd leaves
His messy cottage, where with peace he dwells;
And from the crowded fold, in order, drives
His flock to taste the verdure of the morn.
Falsely luxurious, will not man awake;
And, springing from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song?

To meditation due and sacred song?

4. For is there aught in sleep can charm the wise?

To lie in dead oblivion, losing half

The fleeting moments of too short a life;

Total extinction of th' enlighten'd soul!

Or else to feverish vanity alive.

Or else to feverish vanity alive,
Wilder'd, and tossing thro' distemper'd dreams?
Who would, in such a gloomy state, remain
Longer than nature craves; when ev'ry muse
And every blooming pleasure waits without,
To bless the wildly devious morning walk?

THOMSON.

SECTION II. 2 Rural sounds, as well as rural sights, delightfu

 Non rural sights alone, but rural sounds Exhibitate the spirit, and restore The tone of languid nature. Mighty winds. That sweep the skirt of some far-spreading wood Of ancient growth, make musick, not unlike The dash of ocean on his winding shore, And lull the spirit while they fill the mind, Unnumber'd branches waving in the blast, And all their leaves fast flutt'ring all at once.

2. Nor less composure waits upon the roar
Of distant floods; or on the softer voice
Of neighb'ring fountain; or of rills that slip
Through the cleft rock, and, chiming as they fall
Upon loose pebbles, lose themselves at length
In matted grass, that, with a livelier green,
Betrays the secret of their silent course.
Nature inanimate employs sweet sounds;
But animated nature sweeter still,
To sooth and satisfy the human ear.

3. Ten thousand warblers cheer the day, and one The live-long night. Nor these alone, whose notes Nice finger'd art must emulate in vain; But cawing rooks, and kites that swim'sublime, In still repeated circles, screaming loud, The jay, the pye, and ev'n the boding owl That hails the rising moon, have charms for me. Sounds inharmonious in themselves, and harsh, Yet heard in scenes where peace for ever reigns, And only there, please highly for their sake.

## SECTION III. J

 The rose had been wash'd, just wash'd in a shower, Which Mary to Anna convey'd;
 The plentiful moisture encumber'd the flower, And weigh'd down its beautiful head.

The cup was all fill'd, and the leaves were all wet,
 And it seem'd to a fanciful view,
 To weep for the buds it had left with regret,
 On the flourishing bush where it grew.

8. I hastily seiz'd it, unfit as it was For a nosegay, so dripping and drown'd; And swinging it rudely, too rudely, alas! I snapp'd it—it fell to the ground.

 And such, I exclaim'd, is the pitiless part, Some act by the delicate mind, Regardless of wringing and breaking a heart, Already to sorrow resign'd.

5. This elegant rose, had I shaken it less, Might have bloom'd with its owner awhile: And the tear that is wip'd with a little address, May be follow'd perhaps by a smile.

perhaps by a smile. cowres:

Care of birds for their young.

1. As thus the patient dam assiduous sits,
Not to be tempted from her tender task,

Or by sharp hunger, or by smooth delight,
Tho' the whole loosen'd spring around her blows,
Her sympathizing partner takes his stand
High on th' opponent bank, and ceaseless sings
The tedious time away; or else supplies
Her place a moment, while she sudden flits
To pick the scanty meal.

With pious toil fulfill'd, the callow young, Warm'd and expanded into perfect life, Their brittle bondage break, and come to light, A helpless family, demanding food With constant clamour. O what passions then, What meking sentiments of kindly care, On the new parents seize!

Away they fly
Affectionate, and undesiring bear
The most delicious morsel to their young;
Which equally distributed, again
The search begins. Even so a gentle pair,
By fortune sunk, but form'd of gen'rous mould,
And charm'd with cares beyond the vulgar breast
In some lone cot amid the distant woods,
Sustain'd alone by providential Heav'n,
Oft, as they weeping eye their infant train,
Check their own appetites, and give them all. THOM SON.

### SECTION V.

Liberty and slavery contrasted. Part of a letter written from Italy by Addison.

1. How has kind Heav'n adorn'd the happy land, And scatter'd blessings with a wastered hand! But what avail her unexhausted stores, Her blooming mountains, and her sunny shores, With all the gifts that heav'n and earth impart. The smiles of nature, and the charms of art, While proud oppression in her valleys reigns, And tyranny usurps her happy plains? The poor inhabitant beholds in vain The redd'ning orange, and the swelling grain; Joyless he sees the growing eils and wines, And in the myrtle's fragrant shade repines.

2. Oh, Liberty, thou pow'r supremely bright,
Profuse of bliss, and pregnant with delight!
Perpetual pleasures in thy presence reign;
And smiling plenty leads thy wanton train.
Eas'd of her load, subjection grows more light;
And poverty looks cheerful in thy sight.
Thou mak'st the gloomy face of nature gay;
Giv'st beauty to the sun, and pleasure to the day.
On foreign abuntains, may the sun refine
The grape's soft juice, and mellow it to wine;
With citron groves adorn a distant soil,
And the fat olive swell with floods of oil;

Chap. 1.

We envy not the warmer clime, that lies
In ten degrees of more indulgent skies;
Nor at the coarseness of our heav'n repime,
Tho' o'er our heads the frozen Pleiads shine:
"Tis Liberty that crowns Britanma's sale;
And makes her barren rocks, and her bleik mountains smile.

SECTION VI.

Charity. A paraphrase on the 13th chapter of the first epistle to the Corinthians.

Than ever man pronounc'd or angel sung;
Had I all knowledge, human and divine,
That thought carreach, or science can define;
And had I pow'r to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire,
To weary tortices, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles, and law:
Yet, gracious charity, indulgent guest,
Were not thy pow'r exerted in my breast;
Those speeches would send up unheeded pray'r;
That scorn of life would be but wild despair;
A cymbal's sound were better than my voice;
My faith were form; my eloquence were noise.

2. Charity, devent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins, and gentle hand, to guide
Betwixt vile shame, and arbitrary pride.
Not soon provek'd, she easily forgives;
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even;
And opens in each heart a little heav'n.

S. Each other gift, which God on man bestows,
Its proper bounds, and due restriction knows;
To one fix'd purpose dedicates its pow'r;
And finishing its act, exists no more.
Thus, in obedience to what Heav'n decrees,
Knowledge shall fail, and prophecy shall cease;
But lasting charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live;
And childess good diffuse, and endless praise seceits.

4. As through the artist's intervening glass,
Our eye observes the distant planets pass;
A little we discover; but allow,
That more remains unseen, than art can show;
So whilst our mind its knowledge would improve,
(Its feeble eye intent on things above;)
High as we may, we lift our reason up,
By faith directed, and confirm'd by hope;

Yet are we able only to survey, Dawnings of beams, and promises of day; Heav'n's fuller affluence mocks our dazzled sight; Too great its swiftness, and too strong its light.

But soon the mediate clouds shall be dispell'd;
The sun shall soon be face to face beheld,
In all his robes, with all his glory on,
Seated sublime on his meridian throne.
Then constant faith, and holy hope shall die,
One lost in certainty, and one in joy:
Whilst thou, more happy pow'r, fair charity,
Triumphant sister, greatest of the three,
Thy office, and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive—
Shalt stand before the host of heav'n confest,
For ever blessing, and for ever blest.

## SECTION VII.

Picture of a good man.

1. Some angel guide my pencil, while I draw, What nothing else than angel can exceed, A man on earth devoted to the skies; Like ships at sea, while in, above the world. With aspect mild, and elevated eye, Behold him seated on a mount serene, Above the fogs of sense, and passion's storm: All the black cares, and tunuits of this life, Like harmless thunders, breaking at his feet, Excite his pity, not impair his peace.

2. Earth's genuine sons, the sceptred, and the slave; A mingled mob! a wand'ring herd! he sees, Bewilder'd in the vale; in all unlike! His full reverse in all! What higher praise? What stronger demonstration of the right? The present all their care; the future his. When publick welfare calls, or private want, They give to fame; his bounty he conceals. Their virtues varaish nature; his exalt.

Mankind's esteem they court; and he his own.

8. Theirs the wild chase of false felicities; His, the compos'd possession of the true. Alike throughout is his consistent piece, All of one colour, and an even thread; While party-colour'd shades of happiness, With hideous gaps between, patch up for them A madman's robe; each puff of fortune blows The tatters by, and shows their nakedness.

4. He sees with other eyes than theirs: where they Behold a sun, he spies a Deity; What makes them only smile, makes him adore. Where they see mountains, he but atoms sees; An empire in his balance, weighs a grain. They things terrestrial worship as divine:

. His hopes immortal blow them by, as dust, That dims his sight and shortens his survey, Which longs, in infinite, to lose all bound.

5. Titles and honours (if they prove his fate)
He lays aside to find his dignity;
No dignity they find in aught besides.
They triumph in externals, (which conceal
Man's real glory,) proud of an eclipse:
Himself too much he prizes to be proud;
And nothing thinks so great in man, as man.
Too dear he holds his int'rest, to neglect
Another's welfare, or his right invade;
Their int'rest, like a lion, lives on prey.

6. They kindle at the shadow of a wrong;
Wrong he sustains with temper, looks on heav'n,
Nor stoops to think his injurer his foe:
Nought, but what wounds his virtue, wounds his peace.
A cover'd heast their character defends;

A cover'd heart denies him half his praise.

7. With nakedness his innocence agrees!

While the broad foliage testifies their fall! Their no-joys end, where his full feast begins: His joys create, theirs murder, future bliss. To triumph in existence, his alone; And his alone triumphantly to think His true existence is not yet begun. His glorious course was, yesterday, complete: Death, then, was welcome; yet life still is sweet. Young.

# SECTION VIII. The pleasures of retirement.

O knew he but his happiness, of men
 The happiest he! who, far from publick rage,
 Deep in the vale, with a choice few retir'd,
 Drinks the pure pleasures of the rural life.

2. What the the dome be wanting, whose proud gate, Each morning, vomits out the sneaking crowd Of flatterers false, and in their turn abus'd? Vile intercourse! What though the glitt'ring robe, Of every hue reflected light can give, Or floated loose, or stiff with mazy gold, The pride hd gaze of fools, oppress him not? What the', from utmost land and sea purvey'd, For him each rarer tributary life Bleeds not, and his insatiate table heaps With luxury and death? What the' his bowl Flames not with costly juice; nor sunk in beds Oft of gay care, he tosses out the night, Or melts the thoughtless hours in idle state? What the' he knows not those fantastick joys, That still amuse the wanton, still deceive; A face of pleasure, but a heart of pain; Their hollow moments undelighted all? Sure peace is his; a solid life estrang'd

To disappointment, and fallacious hope.

8. Rich in content, in nature's bounty rich,
In herbs and fruits; whatever greens the spring,
When heaven descends in showers; or bends the bough
When summer reddens, and when autumn beams;
Or in the wintry glebe whatever lies
Conceal'd, and fattens with the richest sap:
These are not wanting; nor the milky drove,
Luxuriant, spread o'er all the lowing vale;
Nor bleating mountains; nor the chide of streams,
And hum of bees, inviting sleep sincere
Into the guiltless breast, beneath the shade,
Or thrown at large amid the fragrant hay;
Nor aught besides of prospect, grove, or song,
Dim grottos, gleaming lakes, and fountains clear.

4. Here too dwells simple truth; plain innocence;

4. Here too dwells simple truth; plain innocence; Unsullied beauty; sound unbroken youth, Patient of labour, with a little pleased; Health ever blooming; anambitious toil; Calm contemplation, and poetick ease.

THOMSON.

## SECTION IX.

The pleasure and benefit of an improved and well-directed imagination.

1. On! blest of Heaven, whom not the languid songs Of luxury, the siren! not the bribes Of sordid wealth, nor all the gaudy spoils Of pageant Honour, can seduce to leave Those ever thooming sweets, which, from the shore Of nature, and imagination culls, To charm th'enliven'd soul! What the' not all Of mortal offspring can attain the height Of envy'd life; the' only few possess Patrician treasures, or imperial state; Yet nature's care, to all her children just, With richer treasures, and an ampler state, Endows at large whatever happy man Will deign to use them.

The rural honours his. Whate'er adoract
The princely dome, the column, and the arch,
The breathing marble and the sculptur'd gold,
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him, the apring
Distils her dews, and from the silken gem
Its lucid leaves unfolds: for him, the hand
Of autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings:
And still new beauties meet his lonely welk,
And loves unfelt attract him. Not a breeze
Flies o'er the meadow; not a cloud imbibes
The setting sun's effulgence; not a strain
From all the tenants of the warbling shade

Ascends; but whence his bosom can partake Fresh pleasure, unreprov'd.

Nor thence partakes
Fresh pleasure only; for th' attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious: wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home,
To find a kindred order; to exert
Within herself this elegance of love,
This fair inspir'd delight: her temper'd powr's
Refine at length, and every passion wears
A chaster, milder, more attractive mien.

4. But if to ampler prospects, if to gaze
On nature's form, where, negligent of all
These lesser graces, she assumes the port
Of that Eternal Majesty that weigh'd
The world's foundations, if to these the mind
Exalts her daring eye; then mightier far
Will be the change, and nobler. Would the forms
Of servile custom cramp her gen'rous pow'rs?
Would sordid policies, the barb'rous growth
Of ignorance and rapine, bow her down
To tame pursuits, to indolence and fear;

5. Le! she appeals to nature, to the winds
And rolling waves, the sun's unwearied course,
The elements and seasons: all declare
For what th' eternal MAKEE has ordain'd
The pow'rs of man: we feel within ourselves
His energy divine: he tells the heart,
He meant, he made us to behold and love
What he beholds and loves, the general orb
Of life and being; to be great like Him,
Beneficent and active. Thus the men
Whom nature's works instruct, with God himself
Hold converse; grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his, the relish of their souls.

AKENSIDE.

# CHAPTER V. PATHETICK PIECES. SECTION I.

The hermit.

Ar the close of the day, when the hamlet is still,
 And mortals the sweets of forgetfulness prove;
 When nought but the torrent is heard on the hill,
 And nought but the nightingale's song in the grove.
 "Twas thus by the cave of the mountain afar,
 While his harp rung symphonious, a hermit began;
 No more with himself or with nature at war,
 He thought as a sage, tho' he felt as a man.



2. "Ah! why, all abandon'd to darkness and wo; Why, lone Philomela, that languishing fall? For spring shall return, and a lover bestow, And sorrow no longer thy bosom inthral.

But, if pity inspire thee, renew the sad lay,
Mourn, sweetest complainer, man calls thee to mourn;
O sooth him whose pleasures like thine pass away:
Full quickly they pass—but they never return.

"Now gliding remote, on the verge of the sky,
 The moon half extinguish'd her crescent displays:
 But lately I mark'd, when majestick on high
 She shone, and the planets were lost in her blaze.

The path that conducts thee to splendour again:
But man's faded glory what change shall renew!

Ah fool! to exult in a glory so vain!

4. "'Tis night, and the landscape is lovely no more: I mourn; but, ye woodlands, I mourn not for you; For morn is approaching, your charms to restore, Perfum'd with fresh fragrance, and glitt'ring with dew.

Nor yet for the ravage of winter I mourn; Kind nature the embryo blossom will save:

But when shall spring visit the mouldering urn!

O when shall day dawn on the night of the grave!

5. "'Twas thus by the glare of false science betray'd, That leads, to bewilder; and dazzles, to blind; My thoughts wont to roam, from shade enward to shade, Destruction before me, and sorrow behind. O pity, great Father of light, then I cried,

Thy creature who fain would not wander from thee!

Lo, humbled in dust, I relinquish my pride:
From doubt and from darkness thou only canst free.

6. "And darkness and doubt are now flying away; No longer I roam in conjecture forlorn:
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn.
See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death smiles an besse are blending.

On the cold cheek of death smiles an obses are blending And beauty immortal awakes from the tomb."

## SECTION II.

The beggar's petition.

Pirv the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door;
 Whose days are dwindled to the shortest span;
 Oh! give relief, and Heaven will bless your store.

These tatter'd clothes my poverty bespeak,
 These hoary locks proclaim my lengthen'd years;
 And many a furrow in my grief-worn cheek,
 Has been the channel to a flood of tears.

- Yon house, erected on the rising ground,
   With tempting aspect drew me from my road;
   For plenty there a residence has found,
   And grandeur a magnificent abode.
- 4. Hard is the fate of the infirm and poor!

  Here, as I crav'd a morsel of their bread,
  A pamper'd a nial drove me from the door,
  To seek a shelter in an humbler shed.
- 5. Oh! take me to your hospitable dome; Keen blows the wind, and piercing is the cold! Short is my passage to the friendly tomb; For I am poor, and miserably old.
- Should I reveal the sources of my grief,
   If soft humanity e'er touch'd your breast,
   Your hands would not withhold the kind relief,
   And tears of pity would not be represt.
- 7. Heav'n sends misfortunes; why should we repine? "Tis Heav'n has brought me to the state you see; And your condition may be soon like mine, The child of sorrow and of misery.
- A little farm was my paternal lot;
   Then like the lark I sprightly hail'd the mern;
   But ah! oppression forc'd me from my cot,
   My cattle died, and blighted was my corn.
- My daughter, once the comfort of my age, Lur'd by a villain from her native home, Is cast abandon'd on the world's wide stage, And doom'd in scanty poverty to roam.
- 10. My tender wife, sweet soother of my care! Struck with sad anguish at the stern decree, Fell, ling'ring fell, a victim to despair; And left the world to wretchedness and me.
- 11. Pity the sorrows of a poor old man,
  Whose trembling limbs have borne him to your door;
  Whose days are dwindled to the shortest span:
  Oh! give relief, and Heav'n will bless your store.
  SECTION III.
- Unhappy close of life.

  1. How shocking must thy summons be, O Death! To him that is at ease in his possessions! Who counting on long years of pleasure here, Is quite unfurnish'd for the world to come! In that dread moment, how the frantick soul Raves round the walls of her clay tenement; Runs to each avenue, and shricks for help; But shricks in vain! How wishfully she looks On all she's leaving, now no longer hers!
- A little longer; yet a little longer;
   O might she stay to wash away her stains;
   And fit her for her passage! Mournful sight!
   Her very eyes weep blood; and ev'ry groan

She heaves is big with horrour. But the foe, Like a staunch murd'rer, steady to his purpose, Pursues her close, thro' ev'ry lane of life; Nor misses once the track; but presses on, Till, forc'd at last to the tremendous verge, At once she sinks to everlasting ruin.

R. BLAIR.

SECTION IV. Elegy to pity.

1. Hail, lovely pow'r! whose bosom heaves the sigh,
When fancy paints the scene of deep distress;
Whose tears spontaneous crystallize the eye,
When rigid fate denies the pow'r to bless.

2. Not all the sweets Arabia's gales convey
From flow'ry meads, can with that sigh compare;
Not dew-drops glitt'ring in the morning ray,
Seem near so beauteous as that falling tear.

Devoid of fear, the fawns around thee play;
 Emblem of peace, the dove before thee flies;
 No blood-stain'd traces mark thy blameless way;
 Beneath thy feet no hapless insect dies.

4. Come, lovely nymph, and range the mead with me,
To spring the partridge from the guileful foe;
From secret snares the struggling bird to free;
And stop the hand uprais'd to give the blow.

5. And when the air with heat meridian glows, And nature droops beneath the conqu'ring gleam, Let us, slow wand'ring where the current flows, Save sinking flies that float along the stream.

6. Or turn to nobler, greater tasks thy care, To me thy sympathetick gifts impart; Teach me in friendship's griefs to bear a share, And justly boast the gen'rous feeling heart.

7. Teach me to sooth the helpless orphan's grief; With timely aid the widow's woes assuage; To mis'ry's moving cries to yield relief; And be the sure resource of drooping age.

 So when the genial spring of life shall fade, And sinking nature own the dread decay, Some soul congenial then may lend its aid, And gild the close of life's eventful day.

Verses supposed to be written by Alexander Selkirk, during his solitary abode in the Island of Juan Fernandez.

1. I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am lord of the fowl and the brute.
Oh solitude! where are the charms,
That sages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place.

I am out of humanity's reach,
 I must finish my journey alone;
 Never hear the sweet musick of speech;
 I start at the sound of my own.
 The beasts that roam over the plain,
 My form with indifference see:
 They are so unacquainted with man,

Their tameness is shocking to me.

S. Society, friendship, and love,
Divinely bestow'd upon man,
Oh had I the wings of a dove,
How soon would I taste you again!
My sorrows I then might assuage

In the ways of religion and truth; Might learn from the wisdom of age, 'And be cheer'd by the sallies of youth.

4. Religion! what treasure untold
Resides in that heavenly word!
More precious than silver or gold,
Or all that this earth can afford.
But the sound of the church-going bell
These valleys and rocks never heard;
Ne'er sigh'd at the sound of a knell,

Or smil'd when a sabbath appear'd.

5. Ye winds that have made me your sport,
Convey to this desolate shore,
Some cordial endearing report
Of a land I shall visit no more.

My friends, do they now and then send A wish or a thought after me?

O tell me I yet have a friend,
Though a friend I am never to see.

6. How fleet is a glance of the mind! Compar'd with the speed of its flight, The tempest itself lags behind, And the swift-wing'd arrows of light. When I think of my own native land, In a moment I seem to be there;

But, alas! recollection at hand Soon hurries me back to despair.

7. But the sea-fowl is gone to her nest,
The beast is laid down in his lair;
Even here is a season of rest,
And I to my cabin repair.
There's more in our in large.

There's mercy in every place; And mercy—encouraging thought! Gives even affliction a grace, And reconciles man to his lot.

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## SECTION VI.

Gratitude.

1. When all thy mercies, O my God!
My rising soul surveys,

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COWPER.

Transported with the view, I'm lost In wonder, love, and praise.

2. O how shall words, with equal warmth,

The gratitude declare,

That glows within my ravish'd heart?
But thou canst read it there.

 Thy Providence my life sustain'd, And all my wants redrest, When in the silent womb I lay,

And hung upon the breast.

4. To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd,
To form themselves in pray'r.

5. Unnumber'd comforts to my soul,
 Thy tender care bestow'd,
 Before my infant heart conceiv'd
 From whom those comforts flow'd.

6. When, in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine arm, unseen, convey'd me safe,

Thine arm, unseen, convey'd me safe,
And led me up to man.
7. Through hidden dangers, toils, and deaths.

It gently clear'd my way;
And through the pleasing snares of vice,
More to be fear'd than they.

 When worn with sickness, oft hast thou, With health renew'd my face; And, when in sins and sorrow sunk, Reviv'd my soul with grace.

 Thy bounteous hand, with worldly bliss, Has made my cup run o'er; And, in a kind and faithful friend,

Has doubled all my store.

10. Ten thousand thousand precious gifts,
My daily thanks employ;
Nor is the least a cheerful heart,

That tastes those gifts with joy.

11. Through ev'ry period of my life,

Thy goodness I'll pursue;
And, after death, in distant worlds,
The glorious theme renew.

12. When nature fails, and day and night, Divide thy works no more, My ever-grateful heart, O Lord!

Thy mercy shall adore.

13. Through all eternity, to thee,
A joyful song I'll raise,
For O! eternity's too short
To utter all thy, praise.

ADDISON.

### SECTION VII.

A man perishing in the snow; from whence reflections are rused on the miseries of life.

1. As thus the snows arise; and foul and fierce, All winter drives along the darken'd air; In his own loose-revolving field, the swam Disaster'd stands; sees other hills ascend, Of unknown joyless brow; and other scenes, Of horrid prospect, shag the trackless plain; Nor finds the river, nor the forest, hid Beneath the formless wild; but wanders on, From hill to dale, still more and more astray; Impatient flouncing through the drifted heaps, Stung with the thoughts of home; the thoughts of home Rush on his nerves, and call their vigour forth In many a vain attempt.

What black despair, what horrour fills his heart!
When, for the dusky spot, which fancy feign'd
His tufted cottage rising through the snow,
He meets the roughness of the middle waste,
Far from the track, and blest abode of man;
While round him night resistless closes fast,
And ev'ry tempest howling o'er his head,
Renders the savage wilderness more wild.

3. Then throng the busy shapes into his mind,
Of cover'd pits, unfathomably deep,
A dire descent, beyond the pow'r of frost!
Of faithless bogs; of precipices huge,
Smoothid up with snow; and what is land, unknown,
What there, of the still unfrozen spring,
In the loose marsh or solitary lake,
Where the fresh fountain from the bottom boils.

4. These check his fearful steps; and down he sinks
Beneath the shelter of the shapeless drift,
Thinking o'er all the bitterness of death,
Mix'd with the tender anguish nature shoots
Through the wrung bosom of the dying man,
His wife, his children, and his friends unseen.

5. In vain for him th' officious wife prepares
The fire fair-blazing, and the vestment warm;
In vain his little children, peeping out
Into the mingled storm, demand their sire,
With tears of artless innocence. Alas!
Nor wife, nor children, more shall he behold;
Nor friends, nor sacred home. On every nerve
The deadly winter seizes; shuts up sense;
And, o'er his inmost vitals creeping cold,
Lays him along the snows a stiffen'd corse,
Stretch'd out and bleaching in the northern blast.

6. Ah, little think the gay licentious proud,
Whom pleasure, pow'r, and affluence surround;
They who their thoughtless hours in giddy mirth,
And wanton, often cruel riot, waste;

### THE ENGLISH READER.

Ah little thin they, while they dance along, How many feel, this very moment, death, And all the sad variety of pain!

7. How many sink in the devouring flood,
Or more devouring flame! How many bleed,
By shameful variance betwirt man and man!
How many pine in want, and dangeon glooms,
Shut from the common air, and common use
Of their own limbs! How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery! Sore piere'd by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty! How many shake
With all the fiercer tortures of the mind,
Unbounded passion, madness, guilt, remorse!

8. How many, rack'd with honest passions, droop in deep retir'd distress! How many stand Around the death-bed of their dearest friends, And point the parting anguish! Phough fond man Of these, and all the thousand nameless ills, That one incessant struggle render life, One scene of toil, of suffering, and of fate, Vice in his high career would stand appall'd, And heedless rambling impulse learn to think; The conscious heart of charity would warm, And her wide wish benevolence dilate; The social tear would rise, the social sigh; And into clear perfection, gradual bliss, Refining still, the social passions work.

THOMSON.

#### SECTION VIIL

A morning hymn.

1. These are thy glorious works, parent of good,
Almighty, thine this universal frame,
Thus wond'rous fair; thyself how wond'rous then!
Unspeakable, who sitt'st above these heavens,
To us, invisible, or dimly seen
In these thy lower works; yet these doolers.

In these thy lower works; yet these declare Thy goodness beyond thought, and pow'r divine.

2. Speak ye who best can tell, ye sons of light, Angels; for ye behold him, and with songs And choral symphonies, day without night, Circle his throne rejoicing; ye, in heaven, On earth, join all ye creatures to extol Him first, Him last, Him midst, and without end. Fairest of stars, last in the train of night, If better thou belong not to the dawn, Sure pledge of day, that crown'st the smiling morn With thy bright circlet, praise him in thy sphere, While day arises, that sweet hour of prime. Thou sun, of this great world, both eye and soul, Acknowledge him thy greater, sound his praise In thy eternal course, both when thou climb'st, And when high noon hast gain'd, and when thou fall'st.

3. Moon, that now meet'st the orient sun, now fly'st, With the fix'd stars, fix'd in their orb that flies; And ye five other wand'ring fires that move In mystick dauce, not without song, resound His praise, who out of darkness call'd up light. Air, and ye elements, the eldest birth Of nature's womb, that in quaternion run Perpetual circle, maltiform, and mix And nourish all things; let your ceaseless change Vary to our great baken still new praise.

4. Ye mists and exhalations that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great author rise!
Whether to deck with clouds th' uncolour'd sky,
Or wet the thirsty earth with falling show'rs,
Rising or falling still advance his praise.

5. His praise, ye winds, that from four quarters blow, Breathe soft or loud; and wave your tops, ye pines With ev'ry plant, in sign of worship wave. Fountains, and ye that warble as ye flow Melodious murmurs, warbling tune his praise. Join voices, all ye living souls; ye birds That singing, up to heaven's gate ascend, Bear on your wings and in your notes his praise.

6. Ye that in waters glide, and ye that walk. The earth, and stately tread, or lowly creep; Witness if I be silent, morn or even, To hill or valley, fountain, or fresh shade. Made vocal by my song, and taught his praise. Hail, UNIVERSAL LORD! be bounteous still To give us only good; and if the night Has gather'd aught of evil, or conceal'd, Disperse it, as now hight dispels the dark.

MILTON.

# CHAPTER VI.

# PROMISCUOUS PIECES.

SECTION I.

Ode to content.

1. O THOU, the nymph with placid eye!
O seldom found, yet ever nigh!
Receive my temp'rate vow:
Not all the storms that shake the pole,
Can e'er disturb thy halcyon soul,
And smooth, unalter'd brow.

O come, in simplest vest agray'd,
 With all thy sober cheer display'd,
 To bless my longing sight;
 Thy mien compos'd, thy even pace,
 Thy meek regard, thy matron grace,
 And chaste subdu'd delight.

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No more by varying passions beat,
 O gently guide my pilgrim feet
 To find thy hermit cell;
 Where in some pure and equal sky,
 Beneath thy soft indulgent eye,
 The modest virtues dwell.

4. Simplicity in attick vest,
And Innocence, with candid breast,
And clear undaunted eye;
And Hope, who points to distast years,
Fair op'ning thro' this vale of tears

A vista to the sky.

5. There Health, thro' whose calm bosom glide,
The temp'rate joys in even tide,
That rarely ebb or flow;

That rarely epo or now;
And Patience there, thy sister meek,
Presents her mild, unvarying cheek,
To meet the offer'd blow.

 Her influence taught the Phrygian sage A tyrant master's wanton rage, With settled smiles, to meet: Inur'd to toil and bitter bread, He bow'd his meek submitted head,

And kiss'd thy sainted feet.

7. But thou, O nymph, retir'd and coy!
In what brown hamlet dost thou joy
To tell thy tender tale?
The lowliest children of the ground,
Moss-sose and violet blossom round,
And lily of the vale.

8. O say what soft propitious hour
I best may choose to hail thy pow'r,
And court thy gentle sway?
When autumn, friendly to the muse,
Shall thy own modest tints diffuse,
And shed thy milder day?

9. When eve, her dewy star beneath, Thy balmy spirit loves to breathe, And ev'ry storm is laid? If such am hour was e'er thy choice, Oft let me hear thy soothing voice, Low whisp'ring through the shade.

BARBAULI

### SECTION II.

The shepherd and the philosopher.

1. Remote from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage;
In summer's heat and winter's cold,
He fed his flock and penn'd the fold;
His hours in cheerful labour flew,
Nor envy nor ambition knew:

His wisdom and his honest fame Through all the country rais'd his name.

2. A deep philosopher (whose rules Of moral life were drawn from schools)
The shepherd's homely cottage sought,
And thus explor'd his reach of thought.
"Whence is thy learning? Hath thy toil O'er books consum'd the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Hath Socrates thy soul refin'd,
And hast thou fathom'd Tully's mind?
Or, like the wise Ulysses, thrown,
By various fates, on realms unknown,
Hast thou through many cities stray'd,
Their customs, laws, and manners weigh'd?"

Their customs, laws, and manners weigs. The shepherd modestly replied,
"I ne'er the paths of learning tried;
Nor have I roam'd in foreign parts,
To read mankind, their laws and arts;
For man is practis'd in disguise,
He cheats the most discerning eyes.
Who by that search shall wiser grow?
By that ourselves we never know.
The little knowledge I have gain'd,
Was all from simple nature drain'd;
Hence my life's maxims took their rise,
Hence-grew my settled hate of vice.

4. The daily labours of the bee
Awake my soul to industry.
Who can observe the careful ant,
And not provide for future want?
My dog (the trustiest of his kind)
With gratitude inflames my mind:
I mark his true, his faithful way,
And in my service copy Tray.
In constancy and nuptral love,
I learn my duty from the dove.
The hen, who from the chilly air,
With pious wing, protects her care,
And ev'ry fowl that flies at large,
Instructs me in a parent's charge.

5. From nature too I take my rule,
To shun contempt and ridicule.
I never, with important air,
In conversation overbear.
Can grave and formal pass for wise,
When men the solemn owl despise?
My tongue within my lips I rein;
For who talks much must talk in vain.
We from the wordy torrent fly:
Who listens to the chatt'ring pye?
Nor would I, with felonious flight,
By stealth invade my neighbour's right:

6. Rapacious animals we hate; Kites, hawks, and wolves, deserve their fate. Do not we just abhorrence find Against the toad and serpent kind? But envy, calumny, and spite, Bear stronger venom in their bite. Thus ev'ry object of creation Can furnish hints to contemplation: -And, from the most minute and mean. A virtuous mind can morals glean."

7. "Thy fame is just," the sage replies; "Thy virtue proves thee truly wise. Pride often guides the author's pen, Books as affected are as men: But he who studies nature's laws. From certain truth his maxims draws: And those, without our schools, suffice

To make men moral, good, and wise." SECTION III. ?.

The road to happiness open to all men. 1. On happiness! our being's end and aim! Good, pleasure, ease, content! whate'er thy name; That something still which prompts th' eternal sigh, For which we bear to live, or dare to die: Which still so near us, yet beyond us lies, O'erlook'd, seen double, by the fool and wise; Plant of celestial seed, if dropt below, Say, in what mortal soil thou deign'st to grow?

2. Fair op'ning to some court's propitious shrine, Or deep with diamonds in the flaming mine? Twin'd with the wreaths Parnassian laurels yield. Or reap'd in iron harvests of the field? Where grows? where grows it not? if vain our toil, We ought to blame the culture, not the soil. Fix'd to no spot is happiness sincere; 'Tis no where to be found, or ev'ry where; Tis never to be bought, but always free; And, fled from monarchs, St. John! dwells with thee.

3. Ask of the learn'd the way. The learn'd are blind; This bids to serve, and that to shun mankind: Some place the bliss in action, some in ease; Those call it pleasure, and contentment these: Some sunk to beasts, find pleasure end in pain; Some swell'd to gods, confess ev'n virtue vain; Or indolent, to each extreme they fall To trust in ev'ry thing, or doubt of all.

4. Who thus define it, say they more or less Than this, that happiness is happiness? Take nature's path, and mad opinions leave; All states can reach it, and all heads conceive; Obvious her goods, in no extreme they dwell; There needs but thinking right, and meaning well; And mourn our various portions as we please. Equal is common sense, and common ease.

Chap. 6.

Remember, man, "the universal cause "Acts not by partial, but by gen'ral laws;" And makes what happiness we justly call, Subsist not in the good of one, but all.

POPÉ.

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#### SECTION 1V.

The goodness of Providence

 The Lord my pasture shall prepare, And feed me with a shepherd's care; His presence shall my wants supply, And guard me with a watchful eye; My noon-day walks he shall attend, And all my midnight hours defend.

When in the sultry glebe I faint,
 Or on the thirsty mountains pant;
 To fertile vales, and dewy meads,
 My weary wand'ring steps he leads:
 Where peaceful rivers, soft and slow,
 Amid the verdant landscape flow.

3. Tho in the paths of death I tread,
With gloomy horrours overspread,
My steadfast heart shall fear no ill;
For thou, O Lord, art with me still:
Thy friendly crook shall give me aid;
And guide me through the dreadful shade.

4. Tho' in a bare and rugged way,
Through devious lonely wilds I stray,
Thy bounty shall my pains beguile;
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.

ADDISON.

#### SECTION V.

The Creator's works attest his greatness.

1. The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim:
Th' unwearied sun, from day to day,
Does his Creator's pow'r display,
And publishes to ev'ry land,
The work of an Almighty hand.

2. Soon as the ev'ning shades prevail,
The moon takes up the wond'rous tale,
And, nightly, to the list'ning earth,
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,

And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball!
What tho' nor real voice nor sound,
Amid their radiant orbs be found!

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In reason's ear they all rejeice, And utter forth a glorious voice, For ever singing as they shine, "The hand that made us is Divine."

ADDISON.

## SECTION VI.

## An address to the Deity.

1. O THOU! whose balance does the mountains weigh; Whose will the wild tumultuous seas obey; Whose breath can turn those wat'ry worlds to flame, That flame to tempest, and that tempest tame; Earth's meanest son, all trembling, prostrate falls, And on the boundless of thy goodness calls.

2. O! give the winds all past offence to sweep,
To scatter wide, or bury in the deep.
Thy pow'r, my weakness, may I ever see,
And wholly dedicate my soul to thee.
Reign o'er my will; my passions ebb and flow
At thy command, nor human motive know!
If anger boil, let anger be my praise,
And sin the graceful indignation raise.
My love be warm to succour the distress'd,
And lift the burden from the soul oppress'd.

3. O may my understanding ever read

This glorious volume which thy wisdom made!
May sea and land, and earth and heav'n, be join'd,
To bring th' eternal Author to my mind!
When oceans roar, or awful thunders roll,
May thoughts of thy dread vengeance shake my soul!
When earth's in bloom, or planets proudly shine,

Adore, my heart, the Majesty divine!

4. Grant I may ever at the morning ray,
Open with pray'r the consecrated day;
Tune thy great praise, and bid my soul arise,
And with the mounting sun ascend the skies;
As that advances, let my zeal improve,
And glow with ardour of consummate love;
Nor cease at eve, but with the setting sun
My endless worship shall be still begun.

5. And Oh! permit the gloom of solemn night, To sacred thought may forcibly invite. When this world's shut, and awful planets rise, Call on our minds, and raise them to the skies; Compose our souls with a less dazzling sight, And show all nature in a milder light; How ev'ry boist'reus thought in calm subsides! How the smooth'd spirit into goodness glides!

6. Oh how divine! to tread the milky way,
To the bright palace of the Lord of Day;
His court admire, or for his favour sue,
Or leagues of friendship with his saints renew;
Pleas'd to look down and see the world asleep;
While I long vigits to its Founder keep!

Chap. 0.

Canst thou not shake the centre? Oh control, Subdue by force, the rebel in my soul; Thou, who canst still the raging of the flood, Restrain the various tumults of my blood; Teach me, with equal firmness, to sustain Alluring pleasure, and assaulting pain.

PROMINCIPOUS PINC

Alluring pleasure, and assaulting pain.

7. O may I pant for thee in each desire!

And with strong faith forent the holy fire!

Stretch out my soul in hope, and grasp the prise,
Which in eternity's deep bosom lies!

At the great day of recompense behold,
Devoid of fear, the fatal book unfold!

Then wafted upward to the blissful seat,
From age to age my grateful song repeat;
My Light, my Life my God, my Saviour see,
And rival angels to the brase of thee!

### SECTION VII.

The pursuit of happiness often ill-directed.

THE midnight moon serenely smiles
 O'er nature's soft repose;
 No low'ring cloud obscures the sky,
 Nor ruffling tempest blows.

 Now ev'ry passion sinks to rest, The throbbing heart lies still; And varying schemes of life no more Distract the lab'ring will.

S. In silence hush'd to reason's voice, Attends each mental pow'r: Come, dear Emilia, and enjoy

Reflection's fav'rite hour.

4. Come; while the peaceful scene invites,
Let's search this ample round;
When shall the level facting to the

Where shall the lovely fleeting form Of happiness be found?

5. Does it amidst the frolick mirth Of gay assemblies dwell; Or hide beneath the solemn gloom, That shades the hermit's cell?

6. How oft the laughing brow of joy, A sick'ning heart conceals! And, through the cloister's deep recess, Invading sorrow steels.

In vain, through beauty, fortune, wit,
 The fugitive we trace;
 It dwells not in the faithless smile,
 That brightens Clodia's face.

8. Perhaps the joy to these deny'd,
The heart in friendship finds:
Ah! dear delusion, gay conceit
Of visionary minds!

9. Howe'er our varying notions rove, Yet all agree in one,

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To place its being in some state,

At distance from our own.

 O blind to each indulgent aim, Of power supremely wise, Who fancy happiness in aught

Who fancy happiness in aught
The hand of Heav'n denies!

1. Vain is alike the joy we seek.

11. Vain is alike the joy we seek, And vain what we possess, Unless harmonious reason tunes The passions into peace.



 Dear Chloe, while the busy crowd, The vain, the wealthy, and the proud, In folly's maze advance; Tho singularity and pride Be call'd our choice, we'll step aside,

Nor join the giddy dance.

2. From the gay world, we'll oft retire
To our own family and fire,
Where love our hours employs;
No noisy neighbour enters here,

No intermeddling stranger near, To spoil our heart-felt joys.

3. If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam:
The world has nothing to bestow;
From our own selves our joys must flow,
And that dear hut, our home.

4. Of rest was Noah's dove bereft, When with impatient wing she left That safe retreat, the ark; Giving her vain excursion o'er, The disappointed bird once more Explor'd the sacred bark.

5. The fools spurn Hymen's gentle pow'rs,
We, who improve his golden hours,
By sweet experience know,
That marriage rightly understood,
Gives to the tender and the good
A paradise below.

Our babes shall richest comfort bring;
 If tutor'd right, they'll prove a spring
 Whence pleasures ever rise:
 We'll form their minds, with studious care,
 To all that's manly, good, and fair,
 And train them for the skies.

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4

While they our wisest hours engage, They'll joy our youth, support our age, And crown our hoary hairs:

They'll grow in virtue ev'ry day, And thus our fondest loves repay, And recompense our cares.

8. No borrow'd joys! they're all our own,
While to the world we live unknown,
Or by the world forgot:
Monarchs! we envy not your state;

We look with pity on the great,
And bless our humbler lot.

2. Our portion is not large, indeed !
But then how little do we need!
For nature's calls are few:
In this the art of living lies,
To want no more than may suffice,
And make that little do.

10. We'll therefore reliah, with content,
Whate'er kind Providence has sent,
Nor aim beyond our pow'r;
For if our stock be very small,
'Tis prudence to enjoy it all,

Nor lose the present hour.

11. To be resign'd, when ills betide,
Patient when favours are denied,
And pleas'd with favours giv'n:

Dear Chloe, this is wisdom's part;
This is that incense of the heart,
Whose fragrance smells to heav'n.

12. We'll ask no long protracted treat,
Since winter-life is seldom sweet;
But when our feast is o'er,
Grateful from table we'll arise,
Nor grudge our sons, with envious eyes,

The relicks of our store.

13. Thus, hand in hand, thro' life we'll go;
Its checker'd paths of joy and wo,
With cautious steps, we'll tread;
Quit its vain scenes without a tear.

Without a trouble or a fear,

And mingle with the dead.

And mingle with the dead.

14. While conscience, like a faithful friend,
Shall thro' the gleomy vale attend,
And cheer our dying breath;
Shall, when all other comforts cease,
Like Tind angel whisper peace,

And smooth the bed of death.——corres

# SECTION IX.

Providence windicated in the present state of man.

1. HEAV'N from all creatures hides the book of fate.
All but the page prescrib'd, their present state;

From brutes what men, from men what spirits know Or who could suffer being here below? The lamb thy riot dooms to bleed to-day, Had he thy reason, would he skip and play? Pleas'd to the last, he crops the flow'ry food, And licks the hand just rais'd to shed his blood.

2. Oh blindness to the future! kindly giv'n, That each may fill the circle mark'd by Heav'a: Who sees with equal eye, as God of all, A hero perish, or a sparrow fall; Atoms or systems into ruin hurl'd,

And now a bubble burst, and now a world. 3. Hope humbly then; with trembling pinions soar; Wait the great teacher Death; and God adore. What future bliss he gives not thee to know, But gives that hope to be thy blessing now. Hope springs eternal in the human breast: Man never is, but always to BE blest. The soul, uneasy, and confin'd from home,

Rests and expatiates in a life to come. 4. Lo, the poor Indian! whose untutor'd mind Sees God in clouds, or hears him in the wind; His soul proud science never taught to stray Far as the Solar Walk or Milky Way; Yet simple nature to his hope has giv'n, Behind the cloud-topt hill, a humbler heaven; Some safer world in depth of woods embrac'd. Some happier island in the wat'ry waste. Where slaves once more their native land behold No fiends torment, no Christians thirst for gold.

5. To BE, contents his natural desire; He asks no angel's wing, no seraph's fire: But thinks, admitted to that equal sky. His faithful dog shall bear him company. Go, wiser thou! and in thy scale of sense, Weigh thy opinion against Providence: Call imperfection what thou fanciest such Say here he gives too little, there too much.

6. In pride, in reas'ning pride, our errout lies; All quit their sphere, and rush into the skies. Pride still is aiming at the blest abodes; Men would be angels, angels would be gods. Aspiring to be gods, if angels fell, Aspiring to be angels, men rebel: And who but wishes to invert the laws Of order, sins against th' ETERNAL CAUSE.

section X.

Selfishness represed.

Has God, thou food a self solely for thy good,
Thy joy, thy pastine, thy attre, thy food?
Who for thy table feeds the wanton fawn, For him as kindly spreads the flow'ry lawn. Is it for thee the lark ascends and sings? Joy tunes his voice, joy elevates his wings.

Is it for thee the linnet pours his throat? Loves of his own, and raptures swell the note.

The bounding steed you pompously bestride, Shares with his lord the pleasure and the pride. Is thine alone the seed that strews the plain? The birds of heav'n shall vindicate their grain. Thine the full bervest of the golden year? Part pays, and justly, the deserving steer. The hog, that ploughs not, nor obeys thy call, Lives on the labours of this lord of all.

3. Know, nature children all divide her care; The fur that warms a monarch, warm'd a bear. While man exclaims, "See all things for my use."
"See man for mine!" replies a pamper'd geore. And just as short of reason he must fall, Who thinks all made for one, not one for all.

4. Grant that the pow'rful still the weak control: Be man the wit and tyrant of the whole: Nature that tyrant checks; he only knows. And helps another creature's wants and woes. Say, will the falcon, stooping from above. Smit with her varying plumage, spare the dove? Admires the jay, the insect's gilded wings? Or hears the hawk when Philomela sings?

 Man cares for all: to birds he gives his woods, To beasts his pastures, and to fish his floods; For some his int'rest prompts him to provide For more his pleasures, yet for more his pride. All fed on one vain patron, and enjoy

Th' extensive blessing of his luxury.

That very life his learned hunger craves, He saves from famine, from the savage saves: Nay, feasts the animal he dooms his feast; And, till he ends the being, makes it blest: Which sees no more the stroke, nor feels the pain, Than favour'd man by touch ethereal slain. The creature had his feast of life before; t perish, when thy feast is o'er!-Thou tod

SECTION XI. Human frailty.

1. WEAK and irresolute is man: The purpose of to-day, Woven with pains into his plan, To-morrow rends away.

2. The bow well bent, and smart the spring, Vice seems already slain ; But passion rudely snaps the string. And it revives again.

8. Some foe to his upright intent, Finds out his weaker part; Virtue engages his assent, But pleasure wins his heart

4. 'Tis here the folly of the wise, Through all his art we view;

Part 2.

And while his tongue the charge denies, His conscience owns it true.

 Bound on a voyage of awful length, And dangers little known,
 A stranger to superiour strength,

Man vainly trusts his own.

6. But oars alone can ne'er prevail

To reach the distant coast;
The breath of heav'n must swell the sail,
Or all the toil is lost.

SECTION XII.

Ode to peace.

Ode to peace.

1. Come, peace of mind, delightful guest!
Return, and make thy downy nest
Once more in this sad heart:
Nor riches I, nor pow'r pursue,
Nor hold forbidden joys in view;
We therefore need not part.

2. Where wilt thou dwell, if not with me, From av<sup>7</sup>rice and ambition free, And pleasure's fatal wiles; For whom, alas! dost thou prepare The sweets that I was wont to share, The banquet of thy smiles?

3. The great, the gay, shall they partake
The heav'n that thou alone canst make;
And wilt thou quit the stream;
That murmurs through the dewy mead,
The grove and the sequester'd shade.

The grove and the sequester'd shade,
To be a guest with them?

4. For thee I panted, thee I priz'd;
For thee I gladly sacrific'd

Ode to adversity.

1. Daving a of Heav'n, relentless power, Thou and of the human breast, Whose iron scourge, and tort'ring hour, The bad affright, afflict the best! Bound in thy adamantine chain, The proud are taught to taste of pain, And purple tyrants vainly groan

With pangs unfelt before, unpitied and alone.

2. When first thy sire to send on earth Virtue, his darling child, design'd, To thee he gave the heav'nly birth, And bade to form her infant mind. Stern rugged nurse! thy rigid lore With patience meny a year she bore. What sorrow was, thou bad'st her know;

And from her own she learn'd to melt at others' wo.

3. Scar'd at thy frown terrifick, fly
Self-pleasing folly's idle brood,
Wild laughter, noise, and thoughtless joy,
And leave us leisure to be good.
Light they disperse; and with them go
The summer-friend, the flatt'ring foe.
By vain prosperity receiv'd,

To her they vow their truth, and are again believ'd.

4. Wisdom, in sable garb array'd,
Immers'd in rapt'rous thought profound,
And melancholy, silent maid,
With leaden eye that loves the ground,
Still on thy solemn steps attend;
Warm charity, the gen'ral friend,
With justice to herself severe,

And pity, dropping soft the sadly pleasing tear.

5. Oh, gently, on thy suppliant's head,
Dread power, lay thy chast'ning hand!
Not in thy gorgon terrours clad,
Nor circled with the vengeful band,
(As by the impious thou art seen,)
With thund'ring voice, and threat'ning mien,

With screaming horrour's fun'ral cry, Despair, and fell disease, and ghastly poverty.

6. Thy form benign, propitious, wear,
Thy milder influence impart;
Thy philosophick train be there,
To soften, not to wound my heart.
The gen'rous spark extinct revive;
Teach me to love, and to forgive;
Exact my own defects to scan;

What others are to feel; and know myself a man.—GRAY

# SECTION XIV.

The creation required to praise its Author.

I. BEGIN, my soul, th' exalted lay!
Let each enraptur'd thought obey,
And praise th' Almighty's name:
Lo! heaven and earth, and seas and skies,
In one meliodious concert rise,
To swell th' inspiring theme.

Tell how he form'd your shining frame,
And breath'd the fluid air.

S. Ye angels, catch the thrilling sound!
While all the adoring thrones around;
His boundless mercy sing:
Let ev'ry list'ning saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

4. Join, ye loud spheres, the vocal choir;
Thou dazzling orb of liquid fire,
The mighty chorus aid:
Soon as gray evining gilds the plain,
Thou moon retreet the making exteric

Soon as gray ev'ning gilds the plain, Thou, moon, protract the melting strain, And praise him in the shade.

5. Thou heav'n of heav'ns, his vast abode; Ye clouds, proclaim your forming God, Who call'd you worlds from night: "Ye shades dispet!"—th' Etarnal said; At once th' involving darkness fled,"

And nature sprung to light.

6. Whate'er a blooming world contains,
That wings the air, that skims the plains,

United praise bestow:
Ye dragons, sound his awful name
To heav'n aloud; and roar acclaim,
Ye swelling deeps below.

Let ev'ry element rejoice;
 Ye thunders burst with awful voice,
 To Him who bids you roll:
 His praise in softer notes declare,
 Each whispering breeze of yielding air,
 And breathe it to the soul.

 To him, ye graceful cedars, how: Ye tow'ring mountains, bending low, Your great Creator own; Tell, when aftrighted nature shook, How Sinai kindled at his look,

And trembled at his frown.

9. Ye flocks that haunt the humble vale,
Ye insects flutt'ring on the gale,
ha mutual concourse rise;
Cropting day rose's vermeil bloom,

Croptice day rose's vermeil bloom,
And waft its spoils, a sweet perfume,
In incense to the skies.

10. Wake all ye mounting tribes, and sing;
Ye plumy warblers of the spring,
Harmonious anthems raise
To him who shap'd your finer mould,
Who tipp'd your glitt'ring wings with gold,
And tun'd your voice to praise.

11. Let man, by mobler passions sway'd,
The facting heart, the judging head,
In heav'nly praise employ;
Spread his tremendous name around,
Till heav'n's broad arch rings back the sound,
The gen'ral burst of joy.

12. Ye whom the charms of grandeur please, Nurs'd on the downy lap of ease, Fall prostrate at his throne:

Ye princes, rulers, all adore;
Ye princes, rulers, all adore;
Praise him, ye kings, who makes your pow'r
An image of his own.

#### PROMISCUOUS PIRCES.

# SECTION XV.

The universal prayer.

1. FATHER OF ALL! in sv'ry age,
In ev'ry clime, ador'd,
By saint, by savage, and by sage,
Jehovah, Jeve, or Lord!

 Thou GREAT FIRST CAUSE, least understood, Who all my sense confin'd To know but this, that Thou art good, And that myself am blind;

3. Yet gave me, in this dark estate,
To see the good from ill;
And binding nature fast in fate,
Left free the human will.

A. What conscience dictates to be done,
Or warms me not to do,
This teach me more than hell to shun,
That more than heav'n pursue.

5. What blessings thy free bounty gives, Let me not cast away; For God is paid, when man receives;

T' enjoy is to obey.

6. Yet not to earth's contracted span
Thy goodness let me bound,
Or think thee Lord alone of man,

When thousand worlds are round.

V. Let we this weak, unknowing hand
Presume thy bolts to throw;
And deal damnation round the land,
On each I judge thy foe.

8. If I am right, thy grace impart, Still in the right to stay; If I am wrong, O teach my heart

To find that better way!

9. Save me alike from feelish pride,
Or impious discontent,

At aught thy wisdom has denied,
Or aught thy geodness lent.

10. Teach me to feel another's wo;

10. Teach me to feel another's wo;
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

11. Mean tho' I am, not wholly so, Since quicken'd by thy breath: O lead me whereson'er i go, Thao' this day's life or death!

#### THE ENGLISH READER.

Part 2.

12. This day, be bread and peace my lot: All else beneath the sun, Thou know'st if best bestow'd or not, And let thy will be done.

18. To thee, whose temple is all space, Whose altar, earth, sea, skies! One chorus let all beings raise!

# SECTION XVI.

Conscience.

1. O TREACH'ROUS conscience! while she seems to sleep
On rose and myrtle, lull'd with syren song;
While she seems, nodding o'er her charge, to drop
On headlong appetite the slacken'd rein,
And give us up to license, unrecall'd,
Unmark'd;—see, from behind her secret stand,
The sly informer minutes ev'ry fault,
And her dread diary with horrour fills.

2. Not the gross act alone employs her pen;
She reconnoitres fancy's airy band,
A watchful foe! the formidable spy,
List'ning, o'erhears the whispers of our camp;
Our dawning purposes of heart explores,
And steals our embryos of iniquity.

3. As all rapacious usurers conceal
Their doomsday-book from all-consuming heirs;
Thus, with indulgence most severe, she treats
Us spendthrifts of inestimable time;
Unnoted, notes each moment misapply'd;
In leaves more durable than leaves of brass,
Writes our whole history; which death shall read
In ev'ry pale delinquent's private ear;
And judgement publish; publish to more worlds
Than this; and endless age in groans resound.—rouns.

### SECTION XVII.

On an infant.

1. To the dark and silent tomb,
Soon I hasten'd from the womb:
Scarce the dawn of life began,
Ere I measur'd out my span.

2. I no smiling pleasures knew; I no gay delights could view: Joyless sojourner was l, Only born to weep and die.—

8. Happy infant, early bless'd!
Rest, in peaceful slumber, rest;
Early rescu'd from the cares,
Which increase with growing years.

4. No delights are worth thy stay, Smiling as they seem, and gay; Short and sickly are they all, Hardly tasted ere they pall, All our gayety is vain,
 All our laughter is but pain;
 Lasting only, and divine,
 Is an innocence like thine.

## SECTION XVIII.

The cuckoo.

 Hall, beauteous stranger of the wood, Attendant on the spring!
 Now heav'n repairs thy rural seat, And woods thy welcome sing.

 Soon as the daisy decks the green, Thy certain voice we hear: Hast thou a star to guide thy path,

Or mark the rolling year?

3. Delightful visitant! with thee
I hail the time of flow'rs,

When heav'n is fill'd with musick sweet,
Of birds among the bow'rs.

 The school-boy, wand'ring in the wood, To pull the flow'rs so gay, Oft starts, thy curious voice to hear,

And imitates thy lay.

5. Soon as the pea puts on the bloom,
Thou fly'st the vocal vale,
An annual guest, in other lands,

Another spring to hail.

6. Sweet bird! thy bow'r is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,

# SECTION XIX.

Day. A pastoral in three parts.

1. In the barn the tenant cock,
Close to Partlet perch'd on high,
Briskly crows, (the shepherd's clock!)
Jocund that the morning's nigh.

2. Swiftly, from the mountain's brow, Shadows, nurs'd by night retire; And the peeping sun-beam, now

Paints with gold the village spire.

3. Philomel forsakes the thorn,
Plaintive where she prates at night;
And the lark to meet the morn,

Soars beyond the shepherd's sight.

4. From the low-roof'd cottage ridge,
See the chatt'ring swallow spring;

Darting through the one-arch'd bridge, Quick she dips her dappled wing.

5. Now the pine-tree's waving top Gently greets the morning gale; Kidling way, begin to crop Dais on the dewy date.

6. From the balmy sweets, uncloy'd, (Restless till her task be done.) Now the busy bee's employ'd,

Sipping dew before the sun. 7. Trickling through the crevic'd rock. Where the limpid stream distils,

Sweet refreshment waits the flock When 'tis sun-drove from the hills.

Colin's for the promis'd corn (Ere the harvest hopes are ripe) Anxious ;-whilst the huntsmen's horn, Boldly sounding, drowns his pipe.

9. Sweet-O sweet, the warbling throng, On the white emblossom'd spray!

Nature's universal song Echoes to the rising day.

#### NOON.

10. FERVID on the glitt'ring flood, Now the noontide radiance glows: Drooping o'er its infant bud, Not a dew-drop's left the rose.

11. By the brook the shepherd dines, From the fierce meridian heat, Shelter'd by the branching pines, Pendent o'er his grassy seat.

12. Now the flock forsakes the glade, Where uncheck'd the sun-beams fall Sure to find a pleasing shade By the ivy'd abbey wall.

13. Echo, her airy round, O'er the river, rock, and hill, Cannot catch a single sound, Save the clack of yonder mill.

14. Cattle court the zephyrs bland, Where the streamlet wanders cool; Or with languid silence stand

Midway in the marshy pool.

15. But from mountain, dell, or stream, Not a flutt'ring zephyr springs ? Fearful lest the noontide beam Scorch its soft, its silken wings.

16. Not a leaf has leave to stir, Nature's lull'd—serene—and still! Quiet e'en the shepherd's cur, Sleeping on the heath-clad hill.

17. Languid is the landscape round, Till the fresh descending show'r, Grateful to the thirsty ground,

Raises ev'ry fainting flow'r.

18. Now the hill—the hedge—are green, Now the warblers' throats in tune: Blithsome is the verdant scene. Brighten'd by the beams of Noon!

EVENING. O'ER the heath the heifer strays Free—(the furrow'd task is done:) Now the village windows blaze,

Burnish'd by the setting sun.

20. Now he sets behind the hill, Sinking from a golden sky: Can the pencil's mimick skill Copy the refulgent dye?

21. Trudging as the ploughmen go, (To the smoking hamlet bound.) Giant-like their shadows grow

Lengthen'd o'er the level ground. 22. Where the rising forest spreads Shelter for the lordly dome!

To their high-built airy beds, See the rooks returning home!

23. As the lark, with vary'd tune, Carols to the ev'ning loud; Mark the mild resplendent moon,

Breaking through a parted cloud! 24. Now the hermit owlet peeps From the barn or twisted brake:

And the blue mist slowly creeps, Curling on the silver lake. 25. As the trout in speckled pride,

Playful from its bosom springs; To the banks a ruffled tide Verges in successive rings.

26. Tripping through the silken grass, O'er the path-divided dale, Mark the rose-complexion'd lass. With her well-pois'd milking pail!

27. Linnets with unnumber'd notes, And the cuckoo bird with two, Tuning sweet their mellow throats, Bid the setting sun adieu.—cunningham.

SECTION XX. The order of nature.

1. SEE, thro' this air, this ocean, and this earth, All matter quick, and bursting into birth. Above, how high progressive life may go! Around, how wide! how deep extend below: Vast chain of being! which from God began, Nature ethereal, human; angel, man; Beast, bird, fish, insect, what no eye can see, No glass can reach; from infinite to theo,

Royal 2

From thee to nething.—On superiour pow're
Were we to press, inferiour might on eurs;
Or in the full creation leave a void,
Where, one step broken, the great scale's destroy'd
From nature's chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.

Tenth or ten thousandth, sreaks the chain alike.

2. And, if each system in gradation roll,
Alike essential to th' amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.
Let earth, unbalanc'd from her orbit fly,
Planets and suns run lawless thro' the sky;
Let ruling angels from their spheres be hurl'd,
Being on being wreck'd, and world on world;
Heav'n's whole foundations to their centre nod,
And nature tremble to the throne of God.
All this dread order break—for whom? for thee?
Vile worm! Ob predness! prical imprire.

Vile worm! Oh madness! pride! implety!

3. What if the foot, ordain'd the dust to tread,
Or hand, to toil, aspir'd to be the head?
What if the head, the eye, or ear repin'd
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another, in this gen'ral frame:
Just as absurd, to mourn the tasks or pains.
The great directing MIND OF ALL ordains.

4. All are but parts of one stupendous whole, Whose body nature is, and God the soul; That, chang'd thro' all, and yet in all the same, Great in the earth, as in th' ethereal frame; Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the treeze; Lives thro' all life, extends thro' all extent. Spreads undivided, operates unspent; Breathes in our soul, informs our mortal part, As full, as perfect, in a hair as heart; As full, as perfect, in vile man that mournes. As the rapt seraph that adores and hurns: To him no high, no low, no great, no small; He fills, he bounds, connects, and equals all.

5. Cease then, nor ORDER imperfection name:
Our proper bliss depends on what we blame.
Know the own point: this kind, this due degree
Of blindness typekness, Heav'n bestows on thee.
Submit.—In this or any other sphere,
Secure to be as blest as thou canst bear:
Safe in the hand of one disposing Pow'r,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of Bride, in erring Reason's spite,
One truth is clear,—WHATEVER IS, IS REGET.——Po

# SECTION XXIV

Confidence in Divine protection.

 How are thy servants blest, O Lord! How sure is their defence! Eternal wisdom is their guide. Their help Omnipotence.

2. In foreign realms, and lands remote, Supported by thy care, Through burning climes I pass'd unhurt

And breath'd in tainted air.

3. Thy mercy sweeten'd ev'ry soil. Made every region please; The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

4. Think, O my soul, devoutly think, How with affrighted eyes, Thou saw'st the wide extended deep. In all its horrours rise!

5. Confusion dwelt in ev'ry face. And fear in ev'ry heart, When waves on waves, and gulfs in gulfa. O'ercame the pilot's art.

6. Yet then, from all my griefs, O Lord, Thy mercy set me free; While in the confidence of pray'r My soul took hold on thee.

7. For the in dreadful whirls we hung High on the broken wave, I knew thou wert not slow to hear, Nor impotent to save.

8. The storm was laid, the winds retir'd. Obedient to thy will; The sea that roar'd at thy command, At thy command was still.

9. In midst of dangers, fears, and deaths, Thy goodness I'll adore; And praise thee for thy mercies past,

And humbly hope for more. 10. My life, if thou preserve my life, Thy sacrifice shall be: And death, if death must be my doom, Shall join my soul to thee.

# SECTION XXII. 27

Hymn on a review of the seasons, 1. These, as they change, Almighty Father! these Are but the varied God. The rolling year Is full of thee. Forth in the pleasing spring Thy beauty walks, Thy tenderness and love. Wide flush the fields; the soft'ning air is balm;

Echo the mountains round; the forest smiles, And ev'ry sense, and ev'ry heart is joy.

2. Then comes Thy glory in the summer months, With light and heat refulgent. Then Thy sun Shoots full perfection thro' the swelling year; And oft Thy voice in dreadful thunder speaks; And oft at dawn, deep noon, or falling eve, By brooks and groves, in hollow whisp'ring gales.

8. Thy bounty shines in autumn unconfin'd, And spreads a common feast for all that lives. In winter, awful Thou! with clouds and storms Around Thee thrown, tempest o'er tempest roll'd, Majestick darkness! On the whirlwind's wing, Riding sublime, Thou bidst the world adore; And humblest nature with Thy northern blast.

4. Mysterious round! what skill, what force divine, Deep felt, in these appear! a simple train, Yet so delightful mix'd, with such kind art, Such beauty and beneficence combin'd; Shade, unperceiv'd, so soft'ning into shade, And all so forming an harmonious whole, That as they still succeed, they ravish still.

5. But wand'ring oft, with brute unconscious gaze, Man marks not Thee, marks not the mighty hand, That, ever busy, wheels the silent spheres; Works in the secret deep; shoots, steaming, thence The fair profusion that o'erspreads the spring; Flings from the sun direct the flaming day; Feeds ev'ry creature; hurls the tempest forth; And, as on earth this grateful change revolves, With transport touches all the springs of life.

6. Nature, attend! join ev'ry living soul,
Beneath the spacious temple of the sky:
In adoration join! and, ardent, raise
One general song!

Ye, chief, for whom the whole creation smiles, At once the head, the heart, and tongue of all,

Crown the great hymn!

For me, when I forget the darling theme,
Whether the blossom blows, the summer ray
Russets the plain; inspiring autumn gleams;
Or winter rises in the black'ning east;
Be my tongue mute, may fancy paint no more,
And, dead to joy, forget my heart to beat!
Should fate command me to the farthest verge
Of the green earth, to distant barb'rous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on th' Atlantic isles; 'tis nought to me;
Since God is ever present, ever felt,
In the void waste as in the city full;
And where πε vital breathes there must be joy.
When e'en at last the solemn hour shall come,
And wing my mystick flight to future worlds,

I cheerful will obey; there, with new pow'rs, Will rising wonders sing: I cannot go Where UNIVERSAL LOVE BOTS smiles around, Sustaining all you orbs, and all their suns; From seeming evil still educing goed, And better thence again, and better still, In infinite progression. But I lose Myself in HIM, in light ineffable! Come then, expressive silence, muse his praise.

THOMSON.

# SECTION XXIII.

#### On solitude.

- 1. O SCIPTUDE, romantick maid!
  Whether by nodding towers you tread,
  Or haunt the deserts trackless gloom,
  Or hover o'er the yawning tomb,
  Or climb the Andes' clifted side,
  Or by the Nile's coy source abide,
  Or, starting from your half-year's sleep,
  From Hecla view the thawing deep,
  Or, at the purple dawn of day,
  Tadmor's marble wastes survey;
  You, recluse, again I woo,
- And again your steps pursue.

  2. Plum'd conceit himself surveying,
  Folly with her shadow playing,
  Purse-proud elbowing insolence,
  Bloated empirick, puff'd pretence,
  Noise that through a trumpet speaks;
  Laughter in loud peals that breaks,
  Intrusion, with a fopling's face,
  (Ignorant of time and place,)
  Sparks of fire dissension blowing,
  Ductile, court-bred flattery bowing,
  Restraint's stiff neck, grimace's leer,
  Squint-ey'd censure's artful sneer,
  Ambition's buskins, steep'd in blood,
  Fly thy presence, Solitude!
- 3. Sage reflection, beat with years, Conscious virtue, void of fears, Muffled silence, wood-nymph shy, Meditation's piercing eye, Halcyon peace on moss reclin'd, Retrospect that scans the mind, Rapt earth-gazing revery, Blushing artless modesty, Health that snuffs the morning air, Full-ey'd truth with bosom bare, Inspiration, nature's child, Seek the selitary wild.

4. When all nature's hush'd asleep,
Nor love, nor guilt, their vigils keep,
Soft you leave your cavern'd den,
And wander o'er the works of men;
But when Phosphor brings the dawn,
By her dappled coursers drawn,
Again you to the wild retreat,
And the early huntsman meet,
Where, as you pensive pass along,
You catch the distant shepherd's song,
Or brush from herbs the pearly dew,
Or the rising primrose view,
Devotion lends her heaven-plum'd wings,
You mount, and nature with you sings.

5. But when mid-day fervours glow,
To upland airy shades you go,
Where never sun-burnt woodman came,
Nor sportsman chas'd the timid game:
And there, beneath an oak reclin'd,
With drowsy waterfalls behind,
You sink to rest.
Till the tuneful bird of night,
From the neighb'ring poplar's height,
Wake you with her solemn strain.

And teach pleas'd echo to complain.

6. With you roses brighter bloom,
Sweeter every sweet perfume;
Purer every fountain flows,
Stronger every wilding grows.
Let those toil for gold who please,
Or, for fame renounce their ease,
What is fame? An empty bubble;
Gold? a shining, constant trouble.
Let them for their country bleed!
What was Sidney's, Raleigh's meed?
Man's not worth a moment's pain;
Base, ungrateful, fickle, vain.

7. Then let me, sequester'd fair, To your sybil grot repair; On you hanging cliff it stands, Scoop'd by nature's plastick hands, Bosom'd in the gloomy shade Of cypress not with age decay'd: Where the owl still hooting sits, Where the bat incessant flits: There in loftier strains I'll sing Whence the changing seasons spring; Tell how storms deform the skies, Whence the waves subside and rise, Trace the comet's blazing tail, Weigh the planet's in a scale; Bend, great God, before thy shrine; The bournless macrocosm's thine.

8. Since in each scheme of life I've fail'd, And disappointment seems entail'd; Since all on earth I valued most, My guide, my stay, my friend is lost; O Solitude, now give me rest, And hush the tempest in my breast. O gently deign to guide my feet To your hermit-trodden seat; Where I may live at last my own, Where I at last may die unknown. I spoke: she turn'd her magick ray; And thus she said, or seem'd to say;

9. Youth, you're mistaken, if you think to find In shades, a med'cine for a troubled mind: Wan grief will haunt you wheresoe'er you go, Sigh in the breeze, and in the streamlet flow. There, pale inaction pines his life away; And satiate mourns the quick return of day: There, naked frenzy laughing wild with pain, Or bares the blade, or plunges in the main: There, superstition broods o'er all her fears, And yells of demons in the zephyr hears. But if a hermit you're resolv'd to dwell, And bid to social life a last farewell;

Tis impious .-God never made an independent man; 'Twould jar the concord of his general plan. See every part of that stupendous whole, "Whose body nature is, and God the soul:" To one great end the general good conspire, From matter, brute, to man, to seraph, fire. Should man through nature solitary roam, His will his sovereign, every where his home, What force would guard him from the lion's jaw? What swiftness wing him from the panther's paw? Or should fate lead him to some safer shore, Where panthers never prowl, nor lions roar, Where liberal nature all her charms bestows, Suns shine, birds sing, flowers bloom, and water flows, Fool, dost thou think he'd revel on the store, Absolve the care of Heav'n, nor ask for more? Tho' waters flow'd, flow'rs bloom'd, and Phæbus shone, He'd sigh, he'd murmur, that he was alone. For know, the Maker on the human breast A sense of kindred, country, man, impress'd.

11. Though nature's works the ruling mind declare,
And well deserve inquiry's serious care,
The God (whate'er misanthropy may say,)
Shines, beams in man with most unclouded ray.
What boots it thee to fly from pole to pole?
Hang o'er the sun, and with the planets roll?
What boots through space's furthest bourns to roam?
If thou, O man, a stranger art at home.

Then know thyself, the human mind survey; The use, the pleasure, will the toil repay.

12. Nor study only, practice what you know;
Your life, your knowledge, to mankind you owe.
With Plato's clive wreath the bays entwine;
Those who in study, should in practice shine.
Say, does the learned lord of Hagley's shade,
Charm man so much by mossy fountains laid,
As when arous'd he stems corruption's course,
And shakes the senate with a Tully's force?
When freedom gasp'd beneath a Cesar's feet,
Then publick virue might to shades retreat:
But where she breathes, the least may useful be,
And freedom, Britain, still belongs to thee.

13. Though man's ungrateful, or though fortune frown; Is the reward of worth a song, or.crown?

Nor yet unrecompens'd are virtue's pains; Good Allen lives, and bounteeus Brunswick reigns.
On each condition disappointments wait, Enter the hut, and force the guarded gate.
Nor dare repine though early friendship bleed; From love, the world, and all its cares, he's freed. But know, adversity's the child of God:

Whom Heaven approves of most, must feel her rod.
When smooth old Ocean, and each sterm's asleep, Then ignorance may plough the watery deep:
But when the demons of the tempest rave,
Skill must conduct the vessel through the wave.

14. Sidney, what good man envies not thy blow?

Who would not wish Anytus\* for a fee?
Intrepid virtue triumphs over fate:
The good can never be unfortunate;
And be this maxim graven in thy mind;
The height of virtue is, to serve mankind.
But when old age has silver'd o'er thy head,
When memory fails, and all thy vigour's fied,
Then mayst thou seek the stillness of retreat,
Then hear aloof the human tempest beat;
Then will I greet thee to my woodland cave,
Allay the pangs of age, and smooth thy grave.

GRAINGER.

\* One of the securers of Secretes.

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# PART III.

## DIRECTIONS

RONUNCIATION OF WORDS IN THE POLLOWING VOCABULARY.



# A TABLE

Representing the different sounds of the simple and diphthongal vowels referred to by the figures in the following vocabulary.

Figure 1 represents

the long sound of a, as in late, hate, came, blame, shame;

the long sound of e or ee, as in me, mète, mère, chèer, breeze;

the long sound of i, as in bile, crime, prime, chime, price; the long sound of o or oo, as in dote, more, smoke, door, floor;

"the long sound of u, as in mute, plume, spume, fume;

the long sound of y, as in style, type, tyrant, by stan-der.

Figure 2 represents
the short sound of a, as in mat, bland, black, grand, mar'ry;
the short sound of e, as in bet, crest, chess, bet/ter, let/ter; the short sound of i, as in pin, grin, crimp, tit/tie, dîm/pie; the short sound of u, as in cap, ham, plamp, bat/ter, mam/bie;

the short sound of y, as in hymn, nymph, lymph, sys'tem.

Figure 3 represents

the long sound of broad a, as in wall, fall, dwarf, wa/ter; the long sound of broad a, made by aw, as in law. claw, draw; the long sound of broad a made by o, as in corn, horn, morn, scorn.

Figure 4 represents

the flat sound of a, as in farm, harm, marsh, smart, snarl.

Figure 5-represents the short sound of broad a, as in wad, wand, swab, swamp; the short sound of broad o, as in not, pomp, pond, mod/ern.

Figure 6 represents

the sound of oo proper, as in noon, gloom, bloom, broom; the sound of oo proper made by o, as in prove, move, whom; the sound of oo proper made by u, as in rule, prune, spruce.

Figure 7 represents the sound of oo short, as in hood, wool, good, stood, foot; the sound of oo short made by o, as in wolf, could, should; the sound of oo short made by u, as in full, pull, push, bush.

Figure 8 represents

the sound of u short made by a, as in ce'dar, cal'en-dar; the sound of u short made by e, as in her, ma'ker, cham'ber; the sound of u short made by i, as in dirt, bird, birch, flit;

the sound of u short made by o, as in love, come, word, work; the sound of a short made by oo, as in flood, blood, blood'y.

Figure 9 represents the sound of a long made by e, as in tête, rêin, there.

A cipher 0 represents the sound of e long made by i, as in shire, pique, justify; the sound of e long made by y, as in delity, active-ly.

The diphthongs oi and oy represent the long broad 8, and the short i or long e, as in boil, cloy.

The diphthouga ou and aw represent the long broad & and the short oo, as in pound, brow.

Silent letters are distinguished by being printed in Ralick characters; ascept s, which, when printed in Ralick, has the sound of z; as in rose, mnounced roze.

G has its hard sound at the end of words, and before a, o, u, l, and r; and

its soft sound like j before e, i, and y; unless otherwise defined.

N has the sound of ag when it ends an accented syllable and is followed by k, q, c or g hard, and likewise when followed by k in the same syllable; the, anger, can'ker, thank, are pronounced angger, kang'ker, thangk, &c.

X has the sound of ke, except when followed by an accented syllable beginning with a vowel or with h, in which it has the sound of gz; (also

otherwise defined;) thus, exact is pronounced egzact.

W, when followed by h in the same syllable, is pronounced after it; thu,

whale is pronounced hwale, &c.

C has its hard sound like k at the end of syllables and words, and before a, o, u, h, l, r, and t; and its soft sound like  $\epsilon$  before e, i, and y; takes otherwise defined.

Ch, when immediately preceded by l or n in the same syllable, has the

sound of ak; unless otherwise defined.

The different sounds of the are represented thus; the first or sharp sound, as in "think, thin, hath," &cc. the second or flat sound, as in "THE, THI, THine," &c.

Gh has the sound of f, unless otherwise defined.

Ph has the sound of f, unless otherwise defined.

Le at the end of syllables and words, printed in Roman characters, has the sound of a weak el, or I only; thus, table is pronounced tabl, &c.

Re at the end of words, has the short sound of ar; thus, fibre is pronounce

ed fl'bar, &c.

When e terminates a syllable, where the preceding vowel sound in the same syllable is long, it is printed in a Roman character, as in "late, saire, there;" in other terminations it is printed in Italick, as in "jadge, care, loose, love," &c. When e ends a syllable, immediately preceded by c or g. the c has its soft sound like s, and g its soft sound like j; as in notice, a range, pronounced notis, arranje, &cc.

The combinations tion, and sion, are pronounced like shun: tious, cion, ceous, and scious, like shus: cial, and tial, like shul: cian, like shun: science, and tience, like shens: tient, cient, and sient, like shent; unless

otherwise defined.

In the following Vocabulary, the letters have their natural sound, unless otherwise defined; ie, ck, bb, dd, ee, oo, ll, ff, ss, &cc. are all printed in Roman characters, although one letter would be sufficient to express the

Such words as any irregular, and not easily pronounced by their customs; letters, are written the second time with such letters asgive the right sould;

or their pronunciation defined in some other way,

In order to give a correct pronunciation to the words, they are divided at they are pronounced in the New-York stereotype edition of Walker's Distionary.\*—Mr. Walker, in speaking of the division of words into syllable, observes, that "Dr. Lowth's rule is certainly to be followed;" which is, "The best and easiest rule, for dividing the syllables in spelling, is, to divide the as they are naturally divided in a right pronunciation, without regard to the derivation of words, or the possible combination of consonants, at the begin ning of a syllable."

\* Some words, where the letters have vicarious sounds, are differently vided; as pre-cious, am-bl/tion, prenounced presh'ua, am-bleh'ua, &c. the being the most natural, and customary division.

John Leves

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## A VOCABULARY.

Containing a list of all the words made use of in the English Reader; divided, accented, defined, and the part of speech annexed; Alphabetically arranged, and adapted to the Orthography and Pronunciation of Walke?

When a word begins with a vowel, if the syllable end with a consonant, the vowel has its short sound; but if it end with a vowel, it has its long sound. When the pronunciation varies from this rule, a figure is placed before the vowel, which represents the same gound, as if placed above it; as in

'All, 'Art, pronounced all, art.

The Abbreviations denoting the parts of speech explained: ar. stands for Article; a. for Adjective; n. for Noun; pro. for Pronoun; v. for Verb; pa. for Participle; ad. for Adverb; pr. for Preposition; conj. for Conjunction; int. for Interjection.

'Aban'den, v. to resign, forsake 'A bate', v. to lessen, to grow less Ab'bey, s. place for religious persons Ab hor', v. to hate, detest, loathe Ab hor rance, n. aversion, hatred A bild', o. to dwell in a place, bear 'Abil' to, n. power, skill, capacity Abilet, o. mean, worthless Ab ject', v. to throw away [er A'ble, a. capable of doing, having powv bode', n. habitation, dwelling place 'Acol'ish, v. to repeal, destroy 'Abom'i na ble, a. detestable, hateful Abor'tive, a. untimely, premature 'A boand', v. to have in great plenty 'A boot', pr. round, near to; ad. every 'A bove', pr. higher, more; ad. over-'A broad', ad. without, in another Ab'eance, n. being absent; inatten-Ab'sent, a. not present; inattentive Ab sent', v. to keep away, withdraw Ab'sò lute, a. not limited, complete Ab'so late 14, ad. positively, completely Ab solve', v. to set free, pardon Ab strac'tod ly, ad. simply, separately Ab sard', a. unreasonable, inconsistson Ab sur'di tỷ, n. not agreeable to rea-Aban'dance, n. great plenty
Aban'dant, a. plentiful, exuberant
A ban'dant ly, ad, in plenty, amply A buse', v. to treat ill, revile
A buse', n. the ill use of any thing
A buse', n. a bottomless pit, gulf Ac cel'er ate, v. to quicken, hasten Ac'cent, n. manner of pronunciation

Ac cent', v. to note the accent

Ac'cen ta ble, a. agreeable, pleasing Ac cep'tance, n. reception with approbation Ac cess', n. admission, approach Ac ces sion, n. addition; arriving at Ac'ci dent, n. casualty; property of a thing Ac claim', n. applause, exultation Ac com/mo date, v. to supply, suit, Lt Ac com mò dà'tion, n. convenience Ac com/på ny, v. to associate with Ac com plish, v. to finish, fulfil; adorn Ac com/plish ment, n. completion ; elegance; ornament of mind or body Ac cord', v. to agree, unite; n. a com-Ac cording, pa. agreeable to Ac cording ly, ad. consequently, agreeably Ac cost', v. to address, salute Ac count', n. computation; dignity, rank; v. to compute, reckon Ac coun'ta ble, a. subject to an account Crease Ae cà mà là tion, n. a heaping up, in-Ac'ch ra cy, n. exactness, nicety Ac'ch rate, a. exact, done with care Ac'ch rate ly, ad. exactly, nicely Ac ch sa'tion, n. a complaint, charge Ac case', v. to censure, blame Ac ch'aer, n. one who brings a charge Ac cus/tom, v. to use one's self to Ac knowledge, v. to confess, own Ac quaint', v. to inform, make known Ac quain'tance, n. familiarity, a person with whom we associate Ac quain'ted, pg. well known, famil-Ac qui esce', v. to yield, comply

Ac cept', v. to receive, admit

Adjectives are given in the positive degree, Nouns in the singular number, Verbaine the definition of participles, &c. The derivative Adverbs ending in ly, are generally omitted, and their primitives given; thus, instead of Fan-ci-ful-ly, is inserted Fan-cy, Fan-ci-ful, &c.

Ac qui es'cênce, n. compliance Ac quire', v. to gain something Ac quire ment, n. that which is gain-Ac qui si'tion, n. the act of gaining Ac quit', v. to discharge, set free A cross, ad. athwart, laid over Act, v. to do; n. an exploit; ded Action, n. a thing done; exercise; gesture; a battle; a law suit Ac'tive, a. quick, nimble, lively Ac tlv'I ty, n. quickness, nimbleness Ac'tor, n. one that acts; a stage-player Ac'th at lv, [t like tsh] ad. truly Ac'th ate, [1st t like tsh] v. to put into action, move, excite A cute', a. sharp; ingenious A cute'ness, n. sharpness, quickness Ad a man'tine, a. made of adamant A dapt', v. to fit, suit, apply Add, v. to join to, increase Ad dict', v. to devote, dedicate Ad di'tion, n. the act of adding Ad di'tion al, a. that which is added Ad dress', n. a speech; manner of speaking; v. to speak or write to Ad'e quate, a. equal to, proportionate Ad here', v. to stick to, take part with Af fright', v. to terrify; n. terrour A dieh', ad. farewell
Ad jast', v. to regulate, put in order
Ad jast'ment, n. regulation, order Ad min'is ter, v. to give, dispense Ad min is traction, n. act of administering Ad'mi ra ble, a. to be admired; good Ad ml ra'tion, n. wonder; esteem Ad mire', v. to regard; wonder at Ad ml'rer, n. one that admires, lover Ad mis sion, [ad mish'shan] n. the act of admitting, access Ad mit', v. to allow, suffer; let in Ad mit'tance, n. the act of admitting Ad mon'ish, v. to reprove, advise Ad mo ni/tion, n. advice; reproof A dopt, v. to take as one's own what is another's; to copy A dop'tion, n. the act of adopting Ad ora/tion, n. divine worship, homage A dore, v. to worship, reverence A dorn, v to dress, decorate Ad u la tion, [ad ju la/shun] n. high compliment, flattery, praise Ad u la tor y, [åd'jù la tur re] a. flattering Ad vance', v. to proceed; improve; n. progression, improvement Ad vance ment, n. progression, promotion Ad van'tage, n. superiority; gain Ad ven tilitious, a. accidental; added Ad ven'ture, [t like tsh] n. an acci-

Ad'verb, n. a word which modifies the action of a verb, or the quality of other words Ad'verse, a. contrary, calamitous Ad ver'si ty, n. affliction, misery Ad vice', n. counsel, instruction Ad vise', v. to counsel, consult Ad vi'ser, n. one who gives advice. Ad'vò cate, n. a pléader, intercessor 'A får', ad. at a great distance Af få bil'i ty, n. courteousness Af'fa ble, a. easy of manners, mild Af fair', n. business, transaction Af feot', n. sensation, affection; v. te move the passions Af fec'ted, ps. moved; conceited, Af fec'tion, n. love, kindness, zeal Af fec'tion ate, a. fond, kind, good Af fec'tion ate ly, ad. kindly Af fin'i tŷ, n. kindred Af filet', v. to grieve, trouble, vex Af flic'ted, pa. troubled, grieved Af file tion, n. sorrow, distress, pain Affid ence, n. plenty, riches Affid ent, a. wealthy, abundant Af ford, v. to grant; to produce Af front', v. to offend; n. an insult 'A fraid, a. fearful, terrified After, pr. behind, in pursuit of; a. later, latter Af'ter wards, ad. in succeeding time A gain, [ $\hat{a}$  gen'] ad. once more A gainst, [ $\hat{a}$  genst'] pr. in opposition to; opposite in place Age, n. any period of time; a generation; a hundred years A'ged, a. advanced in years, old A'gen cy, n. managing another's affaire A'gent, n. a deputy, substitute Ag'grā vate, v. to make worse Ag gra vartion, n. the act of aggravat-'A gil'i ty, n. activity, speed
Ag'i tate, [g soft] v. to shake, move Ag I ta'tion, [g soft] n. motion A go', ad. in time past Ag'o nize, v. to be in extreme pain Ag'ò nỷ, n. anguish, pangs of death A gree', v. to accord, concur A gree'a ble, a. pleasing, suitable 'A gree'a ble ness, n. pleasantness A gree'a bly, ad. pleasingly
Ag'rl cul ture, [t like tsh] n. tillage 'Ah, int. denoting contempt, or pity 'Aid, v. to assist; n. help, support Aim, v. to take sight, direct; n. direction; design 'Air, n. an element; appearance; v. to expose to the air dent, enterprise; v. to try the chance 'Air'y, a. belonging to the air; gay

'A larm', s. a notice of danger; v. to A'mi à ble, a. lovely, pleasing give notice of danger, surprise 'A las', int. denoting pity or grief Al'chy mist, n. professor of alchymy Al cove', n. a recess to sit or lie in Al ex andrine, n. a verse of 12 syllables

Al ien ate, [ale/yen ate] v. to transfer; to withdraw; a. withdrawn

'A light', v. to descend, dismount 'A like', ad. with resemblance 'A live', a. active; not dead All, a every one, the whole Al lay', v. to abate, pacify Al lège', v. to affirm, declare Al lègiance, n. the duty of subjects Al le vi ate, v. to ease, soften Alle vi a tion, n. the act of making more light

Al'lèy, n. a narrow passage Al li'ance, n. a union by treaty Al lôt', v. to parcel out, distribute Al lôw', v. to admit, grant Al liw ance, n. a salary; deduction Al lure, v. to entice, decoy Al lure ment, s. enticement Al lu sion, [Al lu zhun] n. a hint

Al ly, v. to unite by compact, or marriage; n. a friend, confederate Al migh'tŷ, a. of unlimited power; n. God, the Divine Being Al'most, ad. nearly, near

A lone', a. without company A long', ad. onward, at length A loof, ad. at a distance
A load, ad. with much noise
Al read \$\dagger\$, ad. now, at this time

Al'sò, ad. in the same manner 'Al'tar, n. a place for divine offerings, or communion

'Al'ter, v. to change, vary 'Al ter a'tion, n. a change made Al ternate ly, ad. by turns, mutually Al Though', conj. nowithstanding Al to geth'er, [g hard] completely Al' ways, ad. perpetually, ever Am, first person of the verb to be A main', ad. vehemently, fiercely A mass', v. to heap up, collect A maze', v. to astonish, confuse

'A' maze'ment, n. admiration, fear Am bas så dör, n. a person sent on publick business to a foreign country Am'ber, n. a yellow transparent substance of a gummous consistence Am bl gh'l ty, n. obscurity of words Am bigin ous, a. doubtful, mysterious Am bittion, n. an earnest desire of

preferment, or power Am bl'tious. a. aspiring, proud, vain Am'i ca ble, a. friendly, kind 'A mid', iA midst', pr. amongst, in 'A miss' ad. wrong, faultily 'A mong', iA mongst', pr.mingled with Am'b rous, a. fond, loving

'A mount', v. to rise in value, increase; n. the sum total play-house

Am phi the's tre, n. a round or oval Am'ple, a. large, wide, liberal Am'plŷ, ad. largely, liberally A muse', v. to entertain, please

A muse ment, n. diversion An, ar. denoting one, any, or some 'A nal'ò gỷ, n. resemblance, similarity of one thing to another

An<sup>7</sup>år chữ, n. want of government An'ces tor, a. predecessor; forefather An'ces try, s. lineage, descent, birth Anch'or, n. an iron instrument for

holding ships; v. to cast anchor An cient, [ane/tshent] a. old And, conj. the particle by which sen-

tences or terms are joined A new, [â nh/] ad. newly, over again
'An'gêl, s. a celestial spirit An ger, [ång'går] n. resentment An'gry, a. provoked, enraged An'guish, n. pain, excessive pain An'i mål, n. a living creature; a. per

taining to an animal An'l mate, a. living ; v. to give life An'î mà têd, a. lively; pa. enlivencă An I mos'l ty, n. aversion, hatred An'nals, n.histories digested into years An nex', v. to unite, join, add An nl'hi late, v. to annul, destroy An ni hi lation, n. act of destroying An noy, v. to injure, molest An'na al, s. yearly, once a year

'A noint', v. to rub with oil An oth'er, a, not the same, one more An'swer, v. to reply; n. a reply An'swer a ble, a. that to which a reply may be made; accountable

Ant, n. an emmet, pismire An'thèm, n. a divine song An tic'i pate, [c like s] v. to foretaste Anx l'e ty, n. solicitude, uneasiness Anx ious, [ark/shûs] a. solicitous Anx ious ly, [ank/shus le] ad. much concerned, very eager

An v, [en'nc] a. every, either A pace, ad. quickly, speedily "A part/ment, n. part of a house Ap'er thre, [t like tsh] n. an opening 'A phi/h gy, n. an excuse ligion A phs/ta tize, v. to change one's re-A postle, n. a messenger sent to preach the gospel Ap pall', v. to fright, terrify

Ap på'rent, a. plain, visible Ap pa'rent ly, ad. evidently, openly Ap peal, n. an application for justice; v. to refer to another

Ap pear', v. to be in sight, seem Ap pear'ance, n. the act of coming into sight; not reality; show

Ap pen dage, n. something added Ap pen'dix, n. supplement, addition Ap/pe tite, n. desire of food, &c.

Ap plaud', v. to praise, commend Ap plause', n. approbation, praise Ap pli ca'tion, n. act of applying Ap ply', v. to put to certain use Ap point', v. to determine [mate Ap pre clation [c like sh] n. due esti-

Ap pre hend, v. to seize; understand Apprè hèn'sion,n.seizure; conception

Ap proach', v. to draw or bring near to; n. the act of drawing near Ap pro bation, s. the act of approving Ap pro pri ate, v. to set apart, annex

to; a. peculiar; assigned Ap prove v. to like or allow of Apt, a. fit, ready, qualified

År'bi tër, n. an umpire, judge Ar'bi tra ry, a. absolute, unlimited

Ar bl tra/tion, n. a decision 'Ar'bour, n. a bower

Arch, n. part of a circle; v. to form

an arch; a chief, mirthful Arch an'gel, n. a chief angel

Arch duch ess, n. wife of an archduke

Ar'chi tect, n. a builder, designer

Ar'dent, a. fierce, affectionate

Ar'dour, n. heat, zeal, affection

Ar'da ous, [d like j] a. difficult
Are, the plural of the present tense of the verb to be

<sup>4</sup>Ar'gh mênt, n. controversy, debate Argh men'ta tîve, a. containing ar-

gument A right/, ad. rightly, in order A rise v. to rise up, ascend

Ark, n. a vessel; chest

'Arm, n. a limb of the body; v. to furnish with arms

Ar/moår, n. defensive arms 'Ar'my,'n. large body of armed men Ar o mat/lok, a. spicy, fragrant

A round', ad. and pr. about

A rouse', v. to awake; excite
Ar raign', v. to indict, accuse
Ar range', v. to put in order [in order Ar range ment, n. the act of putting

Ar ray, v. to put in order; to dress; n. order of battle ; dress Ar rest', v. to seize on; n. a seizure Ar ri'val, n. act of coming to a place

Ar rive', v. to come to a place Ar're gance, s. haughtiness, pride Ar'rò gànt, s. proud, presumptuous Ar'rò gant lŷ, ad. haughtily, proudly Ar'row, n. a pointed weapon

Art, n. skill, science, dexterity Art'ful, a. cunning, crafty

Ar'tl cle,n. one of the parts of speech; condition of a covenant distinct Ar tic'à late, v. to form words; a. Ar tic à là/tion, n. the act of form-

ing words; a joint or knot Ar'tî floe, n. trick, fraud, device 'Ar tîf'î cêr, n. an artist, manufac-

turer Ar tl fl'cial, a. made by art, not natu-Ar tîl'lêr ŷ, n. weapons of war Art'ist, n. a professor of an art

Art'less, a. unskilful; simple As, conj. in the same manner, like As cond', v. to go up, rise

As cên'dant, n. elevation ; a. superiour As cên' dên cŷ, n. influence, power

As cent', n. an eminence, rise As cer tain', v. to make certain As cribe . to attribute, impute

'A shà/mèd, a. abashed, confused 'A shore', ad. on shore, on the land

'A side', ad. on one side; apart Ask, v. to make request, claim

A slant', ad. obliquely, on one side A sleep', ad. sleeping, at rest As'pect, n. a look, air, appearance

As per'l ty, n. roughness, unevenness As pire', v. to aim at, desire As sås'sin, n. a secret murderer

As sault', n. an attack ; v. to attack As sêm'ble, v. to meet together

As sêm'blŷ, n. a company assembled As sent', n. consent; v. to agree As sert', v. to affirm, maintain

As ser'tion, n. a positive affirmation As sid u ous, [as sid'jù us] a. diligent As sign', v. to mark out, appoint

As sist', v. to help, aid As sis/tance, n. help, aid, relief As so'cl ate, [c like sh] v. to unite,

join with; n. a companion As so cl a'tion, [c like sh] n. union As suage', v. to soften, ease, abate

As same', v. to take, claim As su rance, [ash shu'rans] n. confi-

dence, want of modesty; security As sure, [ash shure'] v. to assert As su red ly, [ash shu/red le] ad. cer-

tainly As tôn'ish, v. to amaze, confound As tôn'ish ment, n. amazement

A stray', ad. out of the right way A san'der, ad. apart, separately At, pr. in, by, near by, towards A'the 1st, n. one who disbelieves the existence of a God, an infidel

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At/mos phère, n. the surrounding air | Blck/ward, a. unwilling; dull At'om, a. a small particle 'A tone', v. to explate, satisfy A tro cious, a. wicked, enormous At tach', v. to arrest, seize At tach/ment, n. a seizure; regard At tack', v. to assault; n. an assault At thin', v. to gain, overtake At thin's ble, a. that which may be attained At thin'der, n. an attaining in law At thin ment, n. acquisition, quality At tempt, v. to try; n. a trial, effort At tend(, v. to wait for; accompany At ten'dance, n. the act of waiting At ten dant, n. one that attends At ten'tion, n. the act of atte ding At ten'tive; a. heedful, regardful At ten/tive ly, ad. diligently At test', v. to bear witness of At'tick, a. fine, elegant, delicate At tire', n. clothes, dress; v. to dress At tract', v. to allure; to draw At trac'tion, n. the power of drawing At trac'tive, a. inviting, alluring At' tri bute, w. a quality, property At trib'ate, v. to ascribe, impute Au'dl ence, n. hearers; a hearing Aught, n. any thing August, n. the eighth month in the Au gast, a. magnificent, noble 'Au stère', a. severe, rigid, harsh Au'thor, n. a writer, maker Au thor's by, n. legal power, rule Au'tamn, n. third season of the year Aux il ia ry, [awg zîl/ya re] a. helping 'A vail', v. to profit; n. use, effect Av'à rice, n. covetousness Av'e nue, n. an entrance to a place 'A ver'; v. to affirm, declare A verse', a: unfavourable, contrary "A ver'sion, n. hatred, dislike Av & cartion, n. act of calling away A vôld', v. to shun, escape, quit
A wait', v. to wait for, attend
A wake', v. to rouse from sleep; a. not sleeping, without sleep 'A ware', d. vigilant, attentive A way', ad. absent, begone Awe, n. reverential fear Aw/ful, n. terrible, reverential A while', ad. some time 'Awk'wård, a. clumsy, unpolite Axe, n. an instrument to cut wood Ax' le, w. the piece of timber on which the wheels of a carriage turn A zure, [a/zhure] a. faint or light blue Bab ble, v. to talk idly; tell secrets Babe, n. a young child, infant Back, n. the hinder part of a thing

Rad, a. ill, wicked, hurtful Baf'tle, v. to elude, confound Bait, v. to put on a bait; to take refreshment; n. a temptation Bal'ance, v. to make equal; n. a pair of scales; difference of accounts Bale'ful, a. sorrowful, sad Ball, n. any thing round; an entertainment of dancing Bålm, n. the name of a plant Bålm'y, a. of or like balm, fragrant Band, n. a bandage; a company Bane, n. poison, ruin, mischief Bane'ful, a. poisonous, hurtful Ban'lsh, v. to send or drive away Bank, n. the side of a river; a banking company, or their edifice Ban'quet, n. a feast; v. to feast Bar, v. to fasten; n. a hinderance Bår bår'i tỷ, n. cruelty, inhumanity Bar ba rous, a. cruel; uncivilized Bare, a. naked, plain, lean Bare'ly, ad. merely; nakedly Bark, n. rind of a tree; a small ship; v. to make a noise like a dog Bárn, n. storehouse Bar'ren, a. unfruitful; dull Base, n. the foundation; a. vile Base'ness, n. vileness, meanness Ba'sis, n. the foundation, support Bat, n. a stick; an animal Båt'tle, n. a fight, combat tree Bay, a. a colour; n. arm of a sea; a Be, v. to exist, have existence Beam, n. a main timber; ray of light; v. to emit rays or beams Bear, n. an animal; v. to endure . Beard, n. the hair on the chin Beast, n. an irrational animal Beat, v. to strike; conquer [gant Beau'te ous, [t like tsh] a. fair, ele-Beau'ti ful, a. fair, lovely Beau'ti fy, v. to adorn, embellish Read'ty, n. handsomeness Bea'ver, n. an animal Re cause', conj. for this reason Rec'kon, v. to make a sign Be come, v. to fit, befit Bed, n. a place to sleep on Be dew, [be dh/] v. to moisten gently Ree, n. the insect that makes honey Be fall'; v. to happen, come to pass Be fore', pr. in front; ad. sooner Be friend, v. to favour, use kindly Rêg, v. to ask alms, entreat Be'get', [g hard] v. to produce Beg'gar, n. one who hves by begging Be gin', [g hard] v. to commence Be gin'ning, [g hard] n. commenment

Be gulle', v. to cheat, deceive Be have, v. to conduct, act Be haviour, [i like y] n. conduct Be head', v. to cut off the head Be hind', pr. and ad. in the rear Be hold', v. to see, view; int. see! Be' ing, n. existence Bělch, v. to eject Be liel, a. opinion, persuasion Be lieve', v. to credit, trust in Bell, a. a hollow sounding vessel Be long, v. to be the property of Be lov ed, a. lovely, dear to Be low, pr. and ad. lower in place Bè mòan', v. to lament, bewail Bend, v. to crook; n. a curve, turn Be nearm', pr. and ad. under, below Benedic' tion, n. a blessing Ben e fac tion, n. a charitable gift Bên è fâc' tôr, n. a giver, a bestower Bè nel'i cènce, n. generosity Be nef'i cent, a. kind, obliging Ben e fl'cial, a. advantageous, useful Bên' è fît, s. kindness, advantage Be nev olence, n. good-will, charity Be nev' à lent, a. kind, good Be nign', a. kind, generous, liberal Be nig' nant, a. kind, wholesome Be nig'ni ty, n. graciousness, kindness Bent, m. inclination; pa. crooked Be reave, v. to deprive, rob Be seech', v. to entreat, beg, ask Bè sèt', v. to perplex, waylay [above Bè side', Bè sides', pr. near, over and Bè spèak', v. to order, address Best, a. most good, preferable Be stow, v. to give. to confer upon Be stride, v. to stride over Be strew, [be stro'] v. to scatter Be token, v. to signify, foreshow Be tray, v. to violate a trust Bet'ter, a. superiour; v. to improve Be tween, pr. in the middle Be twixt', pr. between
Be ware', v. to be cautious
Be wil'der, v. to perplex, mislead Be youd', pr. farther onward Bi'as, v. to prepossess; a. inclination Bid, v. to offer a price; command Big, a. large, great; haughty Big'ot, n. one devoted to a party Big'ot ry, n. blind zeal, superstition Bill, n. the beak of a bird; a written

paper
Bil'dec. n. a large roaring wave
Bil'dec. n. a large roaring wave
Bind, v. to fasten, gird, enwrap
Bird, n. a name applied to fowls [life
Birth, [barth] n.the act of coming into
Birth right, [barth'rite] n. right, privilege by birth
Bish'op, n. head order of the clergy

Bite, v. to pierce with the teeth; n. act of biting Blt/ter, a. of a hot acid taste; cruel Bît'têr nêss, a. a bitter taste; malice Black, a. dark; n. a negro; mourning Black, v. to make black, soil Blade, n. the spire of grass, &c.; the sharp part of an instrument Blame, v. to censure; n. fault, guilt. Blame less, a. innocent, guiltless Bländ, **c. soft.** mild, gentle Blan'dish ment, n. flattery Blank, s. void space; s. unwritten Blas pheme', v. to speak blasphemy Blast, v. to blight; s. a gust of wind Blaze, v. to flame; n. a flame Bleach, v. to whiten Bleak, a. cold, chilly, pale Blèat, v. to cry like a sheep Bleed, v. to lose or let blood Blèm'lah, n. a stain ; v. to defame Blend, v. to mix, mingle Blees, v. to make happy Bles'sod ness, n. happiness, joy Bles'sing, n. benediction, gift Blight, v. to blast; n. mildew Blind, a. without sight, dark Blind'ness, n. want of sight Bliss, n. great happiness, felicity Bliss'ful, a. very happy, blessed Blitne'some, a. gay, cheerful Bloat, v. to swell, enlarge Block, n. a piece of wood; v. to shut Blood, s. the red fluid that circulates through the body; kindred Blood'shed, s. the crime of murder Blood'thirs ty, a. cruel, inhuman Blood'y, a. stained with blood: cruel Bloom, s. the blossom or flower of a tree; v. to produce blossoms Blos som, s. the flowers of trees or plants, v. to put forth blossems Blot, v. to stain; s. a blur, spot Blòw, v. to make a current of air; s. a stroke, sudden event Blae, a. sky-coloured Blue ness, n. quality of being blue Blant, s. dull, rough; v. to dull Blash, v. to redden in the face; s. red or purple colour Board n. a flat piece of wood; w. to attack; to give or receive diet Boast, v. to brag, exult Bhast'ful, a. proud, haughty, vain Bhat, n. a small vessel used on rives Bode. v. to presage, portend Rad'l ly, ad. relating to the body Bod'y. n. matter; corporation Bog, a. a marsh, fen, swamp Boll, v. to be agitated by heat Bols ter ous, a. loud, furious, stormy

## THE ENGLISH READER.

Bold, a. brave, daring, impulent Bold ness, n. courage, impudence : Bolt, n. the bar of a door; arrow? v. to fasten; to spring out Bond, n. an obligation; a. enclaved Bon'dage, n. captivity, slavery Bond'man, n. a man slave Rone, n. part of the body [or write Book, n. a volume in which we read Boon, n. a gift, grant; a. gay, merry Boot, n. covering for the leg; profit Bor'der, n. an edging; boundary Born, pr. brought into the world Borne, pa. carried, brought Bor'row, v. to take on credit Bô'sôm, n. the breast, heart Both, ad. the two; conj. as well Bôt'tle, n. a vessel to contain liquids Bot'tom, n. the lowest part Bough, n. branch of a tree Bound, n. a limit, mark; a, destined for ; v. to jump, spring Boun'da ry, n. limit, mark, restraint Bound'less, a. unlimited, infinite

Boun'da ry, n. limit, mark, restraint Boun'da ry, n. limit, mark, restraint Boun'da rest. a. unlimited, infinite Boun'té ons, [t like tsh] a. liberal Boun'tf ful, a. liberal, generous Boun'tf n. generosity, free gift Bourn, n. a bound, limit; brook Bourn'lèss, a. without bounds Bow, n. a bending; v. to bend, stoop Bow, n. an instrument; a knot Bow'els, n. intestines Bow'els, n. an arbour

Bowl, n. a vessel to hold liquids; the hollow part of any thing Bowstring, n. a string used for a bow Boy, n. a male child, lad Boy'sh, a. like a boy, childish Brain, n. substance within the skull Brake, n. an instrument for dressing

flux; a thicket of brambles
Bram'ble, n. a rough prickly shrub
Branch, n. a small bough; offspring;

v. to spread in branches
Briss, n. a yellow metal
Brave, a. courageous, gallant, noble
Brave, v. to make a harsh noise
Brazen, a. made of brass; bold
Breach, n. an opening, gap
Bread, n. food made of flour or meal
Breadth, n. measure from side to side
Break, v. to part by force; to become

a bankrupt; to tame
Breast, n. part of the body
Breath, n. air respired, life
Breathe, v. to draw breath, live
Breed, n. a kind; v. to procreate
Breze, n. a gentle gale
Bretn'ren, n. the plural of brother
Bre'l' tt, n. shortness, conciseness

Bribe, v. to give bribes; n. a reward given to pervert judgement Bridge, n. a building over water for the convenience of passing Brl'er, n. a prickly bush Bright, a. shining, clear; witty Brighten, v. to polish, make bright Bright'ly, ad. with lustre; wittily Bright'ness, n. lustre; acuténess Bring, v. to fetch, conduct Brink, n. a precipice, edge, side Brisk, a. quick, lively, strong Brisk'ly, ad. actively, nimbly Brit'tle, a. apt to break, weak Broad, a. wide, extended; vulgar Brood, n. offspring, progeny Brook, n. a rivulet [parents Broth'er, n a male born of the same Broth'er hood, n. union, society, class Brow, n the forehead; edge Brown, n. the name of a colour Brush, n. an instrument for sweeping; v. to rub with a brush Brûte, n. a creature without reason

v. to put forth buds
Bůf (bon', n. a low jester
Bulld, v. to construct
Bulld'ing, n. an edifice, fabrick
Bůlk, n. magnitude, size
Bůl'kỳ, a. large, of great size
Bůr'den, v. to oppress; n. a load
Bůr'den sôme, a. grievous, heavy
Bůrh, v. to consume by fire; n. a hurt
or wound caused by fire

Bud, n. the first shoot of a plant;

Båb'ble, n. a water bladder

Burn, v. to consume by nre; n. a nurt or wound caused by fire Bûr'nîsh, v. to polish, brighten Bûrst, v. to break; n. an eruption Bur y, [bêr'rê] v. to inter, hide Bûsh, n. a thick shrub, bough Bus i ly, [bîz'zê lê] ad. actively Busi ness, [bîz'nês] n. employment Bûs'kîn, n. a kind of half boot Bûs'le, n. a tumult; v. to hurry Bus y, [bîz'zê] a. employed Bût, conj. except, nevertheless Bût'chêr, n. one who kills animals; v. to kill, slay

v. to kill, slay
Buy, v. to purchase, to treat for
By, pr. denoting the agent, cause
By stan der, n. a looker on

Cab'in, n. an apartment in a ship Ch'dènce, n. a fall of the voice Ca'làm'i tỷ, n. affliction, misery Cal'cà làte, v. to compute, reckon Ca'lif, n. chief priest of the Saracens Call, v. to invite; n. an address Cal'lov, a. wanting feathers, bare Calm, v. to quiet; n. serenity; a. still Cam'lý, ad. quietly coolly

Calm'ness, s. tranquility, mildness Câl'ûm ný, n. slander, talse charge Camp, a. tents for soldiers Cân, v. to be able; n. a cup Can'did, a. fair, honest Can'dle, s. tallow or wax formed round a wick for burning [candles Cân'nôn, n. a large gun Can'not, v. to be unable Ca noe', n. a small boat Cân'tôn, n. the division of a country; a clan; v. to divide land Cap, n. a covering for the head Capa ble, a. qualified, intelligent Câ pă'cious, a. wide, vast, large Câ pāc'î tỷ, [c like e] n. ability, space Câp'î tâl, a. principal; n. chief city Ca price, n. a whim, fancy, freak Cå pri'cious, a. whimsical, odd Cap tive, n. a prisoner, slave Car, n. a cart, chariot Car a van'sa ry, n. a house built for the reception of travellers Care, n. charge; v. to regard, heed Cå reer', n. course of action; race Care'ful, a. cautious, diligent Care'less, a. negligent, heedless Car'ni val, n. a popish feast Car ol, n. a song of joy; v. to sing Car pet, [kar plt] n. a covering Car'ry, v. to convey, bear Cart, n. a carriage; v. to carr Carve, v. to cut stone, meat, &c Cas cade', n. a cataract, waterfall Case, n. a covering, sheath Cast, v. to throw; n. a throw Cas'fle, n. a fortified house Cầs'à ất tỷ, [s like zh] n. accident Cắt'à rắct, n. a waterfall, cascade Cå tås'tro phe, n. disaster, final event Catch, v. to stop, seize, ensuare Cath'o lick, n. a papist; a. universal Cat'tle, n. beasts of pasture Cause, n. a reason; v. to effect Cau'tion, n. prudence; v. to warn Cau'tious, a. wary, watchful, prudent Cau'tious ly, ad. prudently Cave, n. a cavern, den, hollow Cav'ern, n. a hollow place, den Cav'll, v. to raise objections Cav'l ty, n. hollowness, a cavern Caw, v. to cry as a rook or crow Cease, v. to leave off, stop, fail Cèase less, a. perpetual, incessant Ce'dar, n. a kind of tree Céi'ling. n. the inner roof Cal'à brate, v. to praise, solemnize Ce les tial, [se les tihal] a. heavenly

Cell, n. a small close room; cave

Cè ment', v. to join together Cêm'ant, n. that which unites Cên sô'ri ous, a. apt to censure Cên'sa ra ble, [s like sh] v. blameable Cen'sure, [s like sh] n. blame, reproach; v. to blame, revile Cen'tre, n. the middle years Cân'dle stick, s. instrument to hold Cên'th ry, [t like tsh] s. a hundred Cân'doùr, s. an open temper Cêr è mô'ni âl, a. formal Cer è mò ni ons. a. formal lof civility Cer'e mon y, n. outward rite; formes Cer'tain, a. sure, undoubted Cer'tain ly, ad. surely, without fail Cêr'tain ty, n. exemption from doubt Ces sa'tion, n. a stop, rest, pause Chain n. a line of links; a series; v. to fasten with a chain Chair, n. a moveable seat Châm'ber, n. apartment in a house Chance, n. fortune, event, luck Change, v. to alter; s. alteration Change'à ble, a. inconstant, fickle Chân nel, [e like i] n. the course for a stream of water, narrow sea Cha'os, n. a confused mass of matter Châp/el, n. a place of worship Chap'let, n. a wreath for the head Chap'ter, n. a division of a book Châr'ac ter, n. reputation; letter Character, w. 102-1. Character ris'ti cal, a. distinguishing Châr'âc tè rize, v. to give a character; to mark; imprint Charge, v. to enjoin, impute; to accuse; n. expense; command Charge'à ble, a. expensive; accusable Char's ot, n. a carriage of pleasure Char I ot eer', n. driver of a chariot Châr'î tâ ble, a. kind, bountiful Char'l ty, n. tenderness, love; alms Charm, n. a spell or enchantment; v. to bewitch, delight Chase, v. to hunt; n. a pursuit Chlem, n. an opening, cleft Chaste, a. pure, undefiled Chas'ten, v. to punish, correct Châs tise', v. to punish, correct Chas'tise ment, n. correction Chât/ter, v. to make a noise like birds. or with the teeth Chèap'ly, ad. at a low price or rate Cheat, v. to defraud; n. a fraud Check, n. a restraint; order on a bank; to reprove, stop Check'er, v. to vary, diversify Cheek, n. the side of the face Cheer, n. gayety; v to incite Cheer ful, a. full of mirth, gay Cheer'ful ness, n. liveliness, mirth Cheer'less, a. sad, gloomy, dismal

Cheq'uer, see Checker

Cherish, v. to nurse, support Cher th. n. a celestial spirit Chide, v. to reprove, blame Chief, a. principal; n. a leader Child, n. an infant, offspring Chil'dren, n. descendants Chill, a. cold, depressed; n. chilness v. to make cold, depress Chil'ly, a. somewhat cold, frosty Chime, n. a sound of bells, agreement; v. to sound together, agree CAI mer'l cal, a. imaginary, fancied Chink, v. to iingle; n. an aperture Chip, n. a fragment cut off; v. to cut into small pieces Choice, n. a thing chosen; a. of great value Choir, [kwlre] n. a body of singers Choose, v. to make choice, select Cho'ral, a. belonging to a choir Cho'ras, n. concert, choir Carist, n. the Saviour Christ ian, [krist/ydn] n. a professor of the religion of Christ Christ an'i ty, [1st t like tsh] n. the religion taught by Christ Charch, n. a place of divine worship; a collective body of christians Circle, [1 like e] n. a round body Circlet, [î like ê] n. a small circle Circuit, [sêr/kît] n. a space, extent Circu lar, [1 like 8] a. round Circu late, [1 like 8] v. to pass about Circum'fe rence, [i like e] n. a circle. compass, periphery Chricam stance, [i like e] n. event Cir cam vo la tion, [1st i like e] n. a turning round or about Cit'i zen, n. a freeman, townsman Clt'ron, n. a fruit resembling a lemon Ch'y, n. an incorporated town Ch'h, a. civilized; polite Ci vil'i ty, n. freedom, politeness Clack, n. part of a mill; v. to make repeated noises, to talk fast Clad, pa. clothed, invested Claim, n. a demand; v. to demand Clam'our, n. outcry, noise Clap, n. a loud noise; v. to strike together; to applaud Clash, n. a collision; v. to meet Class, n. a rank; v. to set in order Clas'si cal, a. learned, elegant Clay, n. a common sort of earth Clean'll ness, n. purity, neatness Clear, a. pure ; v to remove, brighten Com mo'tion, s. tumult, disturbance Cleave, v. to divide; to stick to Com mane', v. to converse, impart Cleft, n. a crack, opening Com mu'ni cate, v. to impart, revest

Clem'en cy, n. mercy, humanity

Cliff, Clift, n. a steep rock, precipice Cil/mate, n. a tract of land, the air

Climb, v. to ascend up any place Clime, n. climate, region Cleck, n. an instrument to show time Clod, s. a lump of earth or clay Clois'ter, n. a religious retirement; a piazza; w. to shut up in a cloister Close, w. to shut, finish; n. end, issue Close, a. shut fast, confined Close'ly, ad. secretly; nearly Cloth, a, any thing woven Clothe, v. to dress, cover, invest Clothes, n. raiment, garments Cloтн'ing, n. dress, raiment Cloud, n. a body of vapours in the air ; v. to darken with clouds Cloud'topt, a. topped with clouds Cloud'y, g. dark, obscure Coach man, n. the driver of a coach Charse, a. not fine, rough, rude Coarse ness, n. roughness, rudeness Chast, n. shore; v. to sail near to Cock, n. the male of birds; a spout to let out liquids; part of a gun Coffin, n. a chest for dead bodies Co in cide', v. to agree with Cold, a. not hot; n. coldness Côl'In, n. a kind of bird Côl lèct', v. to gather together Côl lèc'tion, n. things gathered Côl'lège, n. a house for learning Cò lòs sal, a. gigantick, large Col'our, n. hue, dye; v. to dye, tinge Côl'our ing, n. an art in painting
Côl'dum, n. a pillar; part of a page
Côm'bât, n. a battle; v. to fight
Côm bhe', v. to unite, agree, link
Côme, v. to draw near, happen Com et, [kom/ft] n. a blazing star Com'fort, v. to make glad; n. joy Com'for ta ble, a. giving comfort-Com'for ter, s. one who comforts Com'fort less, a. without comfort Com mand', v. to govern, order; n. th act of commanding, power Côm mênce, v. to begin, assume Cổm mênce/mênt, n. a beginning Cổm mên'dả ble, a. laudable, worthy Com mer'cial, a. relating to trade Com mis'er ate, v. to pity Côm mis/sion,n. a trust ;v. to empower Com mit', v. to do; to intrust Com mo'di oas, a. convenient Com'mon, a. vulgar, usual; n. publick ground, open country Com'mon wealth, n. the publick

Com ma ni ch'tion, n. the act of imparting or exchanging, conference

Com ma ni ca tive, a. free, ready

Côm mun'iôn, [i like y] n. taking the | Côn cũr', v. to agree, unite Lord's supper; union Com ma'ni ty, n. the commonwealth Côm pân'iôn, [i like y] n. a partner Côm'pa nŷ, n. assembly of persons Com par'a tive ly, ad. by way of comparison
Com pare', v. to liken, estimate Com par'i son, n. act of comparing Com'pass, n. space; v. to surround Com pas sion, n. pity, mercy Com passion ate, a. merciful, tender Com peer', m. an equal, companion Com pel, v. to oblige, drive Com pen sation, n. a recompense Com'pe tence, n. sufficiency Côm/pè tent, a. fit, qualified Com pe tl'tion, n. contest, rivalship Côm pl la tion, n. a collection Côm pl'lêr, n. one who compiles Côm pla/cen cy, n. civility, joy Com plain', v. to murmur; accuse Com plainer, n. one who complains Com plaint', n. accusation; disease Com plete, v. to finish; a. perfect Com plex ion. [kôm piêk/shûn] n. the colour of the face, &c. Com plyance, n. submission Complicate, a. compounded of many parts; v. to join, entangle Com pli ca'tion, n. mixture of things Com'pli ment, n. an act of civility Com ply', v. to yield to, submit Côm pòse', v. to form; to quiet Côm pò si'tion, n. a mixture; a written work, invention Com po'sure, [s like zh] n. calmness Com pound', v. to mingle; n. a mixture; mass of ingredients

Côm pre hend', v. to include, conceive Com pre hen'sive, a. full, capacious Com prise', v: to include, contain Com pul'sive, a. forcible Com pate', v. to reckon, calculate Con ceal', v. to hide, keep secret Con ceal'ment, n. the act of hiding Con ceit', n. fancy; v. to imagine Con ceive', v. to form; understand Con cep'tion, n. the act of conceiving, idea, sentiment

Con cern', n. an affair; v. to affect Con cer'ning, pr. relating to Con'cart, n. harmony, musick Con cert', v. to contrive, settle Con ces's on, n. a thing yielded [cile Con cil iate, [kon sil'yate] v. to recon-Con clude', v. to finish, close Con clu sion, [kon klu zhun] n. close Con sider, v. to think; examine Con'cord, n. harmony, union Con'course, n. persons assembled Con crettion, n. union of parts

Con car'rence, n. union, joint claim Con cos sion, n. the act of shaking Con demn', v. to pass sentence on Côn de scend', v. to yield, submit Con de scen'sion, n. submission Con di'tion, n. rank, quality Con dole', v. to lament, mourn Con du'cive, a. promoting, helping Con'duct, n. behaviour, economy Con duct', v. to guide, manage Con duc'tor, n. a leader, director Cone, n. a solid body like a sugar-loss Con fer', v. to discourse; bestow Con'fer ence, n. a discourse, parley Con fess, v. to acknowledge, own Confes sor, n. one who hears confes sions; one who confesses Con fide', v. to trust in Côn'fi dênce, n. assurance, boldness Con'fi dent, a. positive, bold Con fine', v. to limit; imprison Con'fine, n. boundary, limit Con fine ment, n. imprisonment Con firm', [i like e] v. to fix, establish Con form', v. to comply with Con for'mi ty, n. a compliance with Con found', v. to mix; to perplex Con fuse', v. to confound, perplex Con fu sion, [kon fu'zhan] n. disorder Con fu ta/tion, n. the act of confuting Con fute', v. to disprove, bafflle Con ge'nt Al, a. partaking of the same nature, like Con grat'a late, [1st t like tsh] v. to compliment, to wish joy to Côn jêc'ture, [t like tsh] n. a guesa, supposition; v. to guess, suppose Con junc'tion, n. a union, league Con junct'ly, ad. jointly Con junc'ture, [t like tsh] n. critical Con nect', v. to join, unite Con nex ion, [kon nek'shun] n. relation Con nu'bi al, a. matrimonial Cônq'uer, v. to overcome Conquer or, n. one that overcomes Côn' quest, n. a victory Con'science, n. natural knowledge Con sci en tious, [kon she en shas] a. scrupulous, just, exact Con'scious, a. inwardly persuaded Con'scious ness, n. perception Côn'se crâte, v. to make sacred Con sent', n. concord; v. to agree Con'se quence, n. importance

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Côn'se quent ly, ad. in consequence of

Con sid'er a ble, a. worthy of regard

Con sid er a'tion, n. serious thought,

regard; compensation

Con sign', v. to make over to another Con trib ate, v. to give, bestow Con sist', v. to be made of, subsist Con sis tent, a. conformable, firm Con so la tion, n. alleviation of misery Con'so nant, a. agreeable, consistent;

n. a letter not sounded by itself Côn'sôrt, n. a wife or husband Con spic'à oùs, a. clear, eminent Con spire', v. to plot, agree Con'sta ble, n. a peace officer Con stan co, n. firmness, continuance Côn'stânt, a. firm, unchangeable [stars Con stel la tion, n. a cluster of fixed Côn'stî tôte, v. to make, appoint Con sti tu'tion, n. the frame of body

or mind; form of government, law Côn stràin', v. to compel, press Côn stràct', v. to build, form Con struction, n. structure, meaning Con'sal, n. a chief manager of trade

for his nation in foreign parts; a Roman magistrate Con salt', v. to ask advice, plan Con same', v. to waste, destroy Con sam'mate, a. complete Con ta'gi on, n. pestilence, infection Con thin', v. to hold, comprise Con temm', v. to despise, scorn Con tem'plate, v. to muse, meditate Con tem plation, n. meditation Con tem pla tive, a. thoughtful Con tem po ra ry, a. living at the same

time; n.one who lives in the same age Con tempt', n. hatred, scorn Con temp'ti ble, a. deserving scorn Con tend', v. to strive, dispute

Con tent', n. ease, satisfaction; v. to please; a. satisfied, easy Con ten'ted ly, ad. quietly Con ten'tion, n. strife, debate Con ten'tious, a. quarrelsome Con tent ment, n. satisfaction Con tents', n. index, heads of a book Con'test, n. a debate, quarrel. Con test', v. to dispute, wrangle Con ti gu'i ty, n. contact Con tig'à ous, a. adjoining, close Con tin'gence, ? n. accident, casual-Con tin'gen cy, \$\, ty, possibility Con tin'a al, a. incessant, constant Con tin'a ance, n. duration; abode Con tin'ae, v. to persevere, last Can ti na'l ty, n. connexion Côn'tract, n. a bargain, agreement Côn trắct', v. to shorten; bargain Con tra dict', v. to oppose, deny Con tra dic'tion, n. opposition Con tra dic/tor y, ad.inconsistent with Côn/trã rỷ, a. opposite, adverse Côn/trãst, n. an opposition of figures

Con trast', v. to place in opposition

Con trive', v. to plan, invent Con trol', v. to govern; n. power Côn'trò vêr sỹ, n. a dispute, quarrel Con ve'ni ence, n. fitness, use Con ve'ni ent, a. fit, suitable Côn'vent. n. a religious house Con'ver sant, a. skilled in, familiar Con ver sa'tion, n. familiar discourse Con verse', v. to talk, discourse Côn'verse, n. conversation Con ver'sion, n. change from one state

to another, transmutation Con'vert, n. one who changes his opin-Con vert', v. to change, turn Con vey', v. to carry; make over Con vey ance, n. the act of conveying Con'vict, n. one convicted Con vict', v. to prove guilty Con vince', v. to prove, convict Con volve', v. to roll together Côn'vôy, n. attendance for defence Côn vôy, v. to accompany for the

on voy, v. to accompany for the sake of defence Con val/sion, n. a violent motion Cool, a. somewhat cold; not fond; v. to make or grow cool Cool'ness, n. moderately cold

Cb'pl ods, a, plentiful, full Cop y, n. a manuscript, imitation, pattern; v. to transcribe Cor'di al, [d like j] a. reviving; sincere; n. a reviving draught Cor di al'i ty, [d like j] n. affection

Corn, n. grain; v. to salt Cor'ner, n. an angle; a secret place Cor rect', v. to chastise; a. exact Cor rect'ness, n. accuracy, exactness Cor re spond, v. to suit, write to Côr rè spôn'dênt, n. one who holds correspondence; a. suitable

Cor rode, v. to eat away by degrees Cor ro sion, [kor ro/zhan] n. the act of eating away

Cor rapt', v. to defile; a. rotten, vile Côr rup/tion. n. wickedness, viciousness; rottenness

Cose, n. a dead body, carcass Cost, v. to be bought for; n. price Côst'lŷ, a. expensive, dear Côt, Côt'tage, n. a small house Côt'tà gêr, n. one who lives in a hut Couch, n. a seat, bed; v. to lie down Coun'cil, n. an assembly Coun'sel, v. to advise; n. advice Coun'sel lor, n. one who gives advice Count, v. to number; n. a title Coun'te nance, n. form of the face; air, look; v. to patronise Coun'ter, n. a shop table; ad. con-

trary to



Côun têr bâl'ance, v. to act against, Crowd, n. a multitude; v. to pe equal; n. opposite weight Coun'try, n. a tract of land; region; a. belonging to the country Conn'try man, n.one born in the same country; a husbandman Cour age, [kûr/rîdj] n. bravery Course, n. passage, way Cour'ser, n. race-horse; horse-racer Court, n. a seat of justice; residence of a prince; v. to woo, solicit Courté ous, [t like tsh] a.complaisant Cour'te sy, n. civility, kindness Court'ier, [i like y] n. an attendant on a court; a love Côv'er, n. concealment, screen; v. to overspread, conceal Cov'e tods, a. avaricious, greedy 🛠 Côv'è tous ness, n. avarice, greedines Cow ard, n. one who lacks courage Cow'ar dice. n. want of courage Côy, a. reserved, modest, decent Crack, v. to break; n. a chink Orac'kle, v. to make slight cracks Craf'tv. a. cunning, artful Crag, n. a steep rock; the neck Crag'gy, [g hard] a. rough, rugged Cramp, n. a contraction of the limbs; v. to confine, hinder, bind Crash, n. mixed noise; v. to break Crave, v. to ask earnestly, beg Crawl, v. to creep, move slowly Cre ate', v. to make, produce Cre a'tion, n. the universe; the act of creating; the things created Crè à'tîve, a. having power to create Cre a'tor, n. God, one who creates Creature, [t like tsh] n. a created being; general term for man Cred'it, n. trust, belief, honour; v. to believe, trust, confide in Cred'it or, n. one who gives credit Crè dù'li tỷ, n. easiness of belief Cred u lous, [kredja las] a. apt to believe, unsuspecting Creed, n. a confession of faith Creep, v. to move slowly Cres'cent, a. growing, increasing Cres'ted, a. adorned with a crest Crèv'ice, n. a crack, clest Crew, [kroo] n. a ship's company Crime, n. an offence, wickedness Crim'i nil, n. a felon; s guilty Cringe, v. to contract, bow Crit'l cal, a. nice, accurate Crit'ick, n. one skilled in criticism Crook, v. to bind; n. a bend Crop, n. produce; v. to cut off, lop Cross, n. a gibbet; a. athwart; pee-

vish; v. to lay athwart; pass over

Order, m. a bird; an iron lever

Crown, n. ornament; top of the heads v. to invest with a crown Cru ci fix ion, [krôo sè fik' shûn] a.
the act of nailing to the cross Crûde, a. raw, unripe, harsh Crû'êl, [e like i] a. inhuman Crû'êl tỷ, [e like i] s. inhumanity Crush, v. to bruise; n. a collision Cry, v. to weep; n. a weeping Crys'tal, a. clear; a. transparent stor Crys'tal lize, v. to congea Các kôo, n. a kind of bird CMl. v. to select, choose Col/pl ble, a. guilty, blameable Cal pa bly, ad. blameably Cal'ti vate, v. to till, improve Cul ti va tion, n. manuring, tilling Cal'ture, [t'like tsh] n. the act of cul-tivation; v. to till, manure Cam'ber some, a. burdensome Cun'ning, a. artful; n. artifice, skilk Cap, n. a drinking vessel Car, n. a dog; a mean person. Carb, v. to restrain, guide Care, n. a remedy; v. to heal Ch ri os'l tŷ, n. inquisitiveness, rarity Cu'rl ous, a. inquisitive, nice Curl, v. to twist; n. a ringlet of hair Car'rent, n. a stream; a. popular Carse, v. to afflict; n. torment Cås'tôm, n. habitual practice Cůs'tôm à rŷ, a. common, general Cût, v. to carve, hew; n. a wound; a printed picture Cyg'net, n. a young swan Cym'bal, n. a musical instrument Cy'press, n. a kind of tree Cy'průs, n. a thin silky gauze Dåg'ger, [g hard] n. a short sword Dai'ly, ad. and a. every day Dai'sy, n. a spring flower Dale, n. a valley, vale Dam, n. mother of brutes; a bank testop water; v. to confine, obstruct Dam age, [dâm/mldj] n. mischief, hurt; v. to injure, impair Dâm na'tion, n. punishment Damp, a. wet; n. moisture; v. to wet Dânce, v. to move by musick; n. s. musical motion Dån'går, n. risk, hazard Dan'ger ous, a unsafe, perilous Dap'ple, a. of different colours Dare, v. to challenge, defy Dark, a. without light, blind Dår'ken, v. to make dark Dårk'ness, n. absence of light Dår'ling, n. a favourite; a. beleved Dârt, n. a weapon

Dish, v. to strike against, rush; n. a | De fine/, v. to explain, limit blow; mark thus (-) Date, v. to note the precise time; n. a point of time: a fruit Daugh'ter, n. a female offspring Dawn, v. to grow light; n. beginning Day, a. the time between the rising and setting of the sun Dis'zle, v. to overpower with light Dead, a. deprived of life, dell Dead'en, v. to weaken Deaf, a. wanting the sense of hearing Deaf'en, v. to make deaf, stupify Deal, a. quantity; v. to trade, give Dear, a. beloved; costly Death, n. the extinction of life De base', v. to degrade, lessen De bil'i ty, n. weakness, languor Dêbt, n. that which is another's due De cay, n. decline; v. to consume De cease', v. to die; n. death, demise De ceit', a. fraud, artifice De ceit'ful, a. full of deceit, false De ceit'ful ness, n. deceit, fraud De ceive', v. to cheat, mislead De'cen cy, n. propriety, modesty De'cent, g. becoming, suitable De cep'tion, n. a deceiving, fraud De cide, v. to determine, settle De cis ion, [de sizh'un] a. determina-tion of a difference De cl'aive, a. terminating, final Deck, n. floor of a ship; v. to adorn Dec 14 ma'tion, n. a speech, discourse Be clare', v. to make known De cleasion, n. variation of nouns; decay, declination Dec il na'tion, n. descent; decay De cline, v. to lean; to decay; to vary words; n. a decay Dec & ration, n. ornament, dress Dè crèase', v. to grow less; n. decay De cree', n. a law; v. to appoint Ded'l cate, v. to consecrate, inscribe De da'cî ble, a. what may be inferred Deed, n. an action; a writing Deem, v. to judge, conclude Deep, a. far to the bottom Deer, n. a forest animal De fam'a tor ŷ, a. slanderous De feat', n. overthrow; v. to frus-De fect', n. a fault, blemish De fec'tive, a. imperfect, faulty De fence', n. guard, protection De fend, v. to protect, vindicate De fer', e. to put off, delay Deffer ence, n. regard, submission De france, n. a challenge

De fl'cient, a. defective, wanting

De file', v. to make foul, pollute

De form', v. to disfigure, mar De fray', v. to bear charges De fy', v. to challenge, dare De gen'er ate, a. unworthy, base; v. to decay in virtue
De grade', v. to place lower, lessen
De gree', n. quality, class; the 360th
part of a circle; 60 miles
Deign, v. to vouchsafe, grant De'l to, a. God, the Divine Being De ject', v. to cast down, grieve De jec'tion, n. melancholy, lowness De lay', v. to put off; n. a deferring De lib er ate, a. circumspect, slow; v. to think, muse De liber a tion, n. consultation Dèl'i că cŷ, n. daintiness, nicety Del'I cate, a. dainty, nice, polite De li'cious, a. sweet, pleasant De light', n. joy; v. to please De light/ful, a. pleasant De lin'e ate, v. to design, sketch De lin'quent, n. an offender De lir'i am, n. alienation of mind De liv'er, v. to resign; pronounce De liv'er ance, n. freedom; utterance Dè lîv'êr ŷ, n. release; utterance Dell. n. a pit, valley, cavity De lade, v. to cheat, deceive Del'age, n. a flood, v. to overwhelm De la sion, [dè là/zhan] n. errour De lu'sive, a. apt to deceive De mand', n. a claim; v. to claim De mea nour, n. carriage, behaviour Dè'môn, n. an evil spirit, devil De mon stra ble, a. that which may be proved beyond doubt De mon'strate, v. to prove Dêm ôa stra'tion, n. real proof Den, n. a cavern, hole, valley De ni'al, n. refusal, negation Dè nom i na tion, n. a title, name De nôte', v. to mark, point out De ny', v. to contradict, refuse De part', v. to go away; die De part'ment, n. separate office, duty De par ture, [t like tsh] n. going away De pend', v. to hang from; rely on [trate | De pen'dance, n. connexion, trust De pen'dant, n. a depender De pen dence, n. reliance, trust De pen'dent, s. hanging from Dè plò'r**i ble, a.** miserable, sad De plòre', v. to lament, bewail
De port'ment, n. behaviour, conduct
De por'l tar y, n. one with whem b thing is lodged De fi cien cy; [de fish'eu se] n. defect De prave', v. to corrupt, vitiate De prava ty, n. corruption De press', v. to humble, cast down

De pres'sion, n. dejection, lowness De prive', v. to take from, debar Depth, n. deepness, abstruseness De ride, v. to ridicule, mock Dè rive', v. to deduce, take from Des'cant, n. a song; discourse Des cant', v. to discourse; sing De scend', v. to come down, sink De scen'dant, n. an offspring De scent', n. a declivity; birth De scribe', v. to represent by words De scriber, n. one who describes De scription, n. the act of describing De scrip'tive, a. tending to describe Des'ert, n. a wilderness; a. wild De sert, v. to forsake; n. merit De ser'ter, n. one who deserts De serve', v. to merit good or ill De sign', n. intention; v. to plan Dè sire', v. to wish; n. a wish Dè si'rous, a. eager, full of desire Des'ò late, a. solitary ; v. to lay waste Dès à là'tion, n. destruction Dè spair', n. hopelessness, despondence; v. to be without hope Des'pe rate, a. without hope Des'pi ca ble, a. contemptible De spise', v to scorn, contemn De spon'dent. a. dejected Des ti na'tion, n. purpose intended Des'tine, v. to doom, appoint Dês'tî tûte, a. forsaken, in want De stroc', v. to lay waste; kill De struc'tion, n. ruin, murder De struc'tive, a. that which destroys De tach', v. to separate, divide De tain', v. to withhold, stop De tect', v. to discover, reveal Dè têc'têr, n. one who detects De ter mi na/tion, n. decision De ter'mine, v. to decide, fix De test', v. to hate, abhor De tract', v. to derogate, slander De trac'ter, n. one who detracts Det'rl ment, n. loss, damage, harm De'vî ate, v. to wander, err De vi a'tion, n. a swerving, offence De vice', n. a contrivance; emblem Devil 1sh, a. wicked, diabolical Dè'vî oùs, a. erring, wandering Dè vise', v. to contrive, invent Dè vôld', a. void, empty, vacant De vôte', v. to dedicate, give up De vo'tion, n. worship, piety De vôtion, n. worsing, piery
De vôtir', e. to eat ravenously
De vôtir', a. pious, religious
De vôtir', a.d. piously, religiously
Dew, [du] n. a thin cold vapour
Dew drep. [du'drôp] n. drop of dew
Dew y, [du'drê] a. like dew; moist
Dax têr'î tŷ, n. activity, art

shows the hour of the day Di'à logue, n. a conversation between two or more persons Di'à mond, n. a valuable gem Di'a ry, n. a daily account, journal Dic'tate, v. to instruct; n. a rule. Dic'tion, n. style, language Dic'tion à ry, n. a book explaining the words of a language Di dac'tick, a. perceptive Die, v. to lose life, perish Differ ence, n. disagreement Differ ent, a. unlike, contrary Dif'fi cult, a not easy, hard Diffi cal ty, n. distress, perplexity Dif'fi dence, n. want of confidence Dif'fi dent. a. distrustful, bashful Dif fuse', v. to pour out, scatter Dif fuse', a. copious, scattered, full Dig, v. to turn up, cultivate Dig'ni fy, v. to advance, exalt Dig'ni ty, n. grandeur, rank, honour Di late', v. to extend, widen Dîl'à tổr v. a. tardy, slow Dil'i gence, n. industry, care Dil'I gent, a. persevering, not idle Dim, a. dark, not clear Di men'sion, n. bulk, capacity Di min'ish, v. to impair, lessen Di min'à tive, a. small, little Dîn, n. a continued sound, noise; v. to stun with noise, bawl Dine, v. to eat, or give a dinner Dîn'ner, n. the chief meal of the day Dip, v. to immerge, sink; engage Dire, a. dreadful, dismal Di rect', v. to order; a. plain Di rec'tion, n. an order, rule, aim Dire'ful, a. horrible, dreadful Dis åd vån'tåge, n. loss, injury Dis a gree', v. to differ, quarrel Dis à grèe'à ble, a. unpleasing Dis ap pear', v. to vanish, be lost Dis ap point', v. to defeat, balk Dis ap point/ment, n. a defeat Dis as ter, n. misfortune, grief Dis as'trous, a. unlucky, gloomy
Dis a vow', v. to disown, deny
Dis cern', [c like z] v. to see
Dis cern'ment, [c like z] n. judgement Dis charge', v. to dismiss; to emit; n. emission, explosion; a dismission Dis cl'ple, n. a scholar; a follower Dis'ci pline, n. rule, regulation; v. to educate, reform, chastise Dis close', v. to reveal, tell Dis côl'oùr, v. to change colour Dia com pose, v. to disorder, offend Die con'so late, a. sorrowful, sad Dis con tent', n.trouble ; v.to displease

Dì'al, n. a plate on which a hand

Dis'cord, s. disagreement Dis cor'dant, s. inconsistent Dis chân'té nânce, v. to discourage
Dis chân'té nânce, v. to discourage
Dis coân'âge, {â kike î} v. to dissuade
Dis sât îs fâc'tion, n. discontent
Dis coân'âge mênt, {â like î} n. deterDis sât'îs fî', v. to displease ment, cause of fear Discourse', s. conversation ; v. to talk Dis cov'er, w. to espy; disclose Dis cov'er y, m. the act of finding Dis cred'it, v. not to believe; to disgrace; n. ignominy, reproach Discreet', a. prudent, modest Dis crètion, n. prudence, caution Discrim'i nate, v. to mark Dis cass', v. to argue; disperse Dis cas'sion, n. examination Dis dain', v. to scorn; n. contempt Die dain'ful, a. haughty, scornful Dis èsse', n. sickness; v. to afflict Dis tin guish, v. to discern; honour Dis èm bar'rass, v. to free, clear Dis en tan'gle, v. to disengage Dis grace', n. loss of favour, reproach; v. to dishonour, dismiss Dis guise', v. to conceal; n. pretence Dis gast', v. to offend; n. aversion Dish, n. a vessel to serve up food in Dis bon'es ty, [è like i] n. knavery Dis hon'our, n. reproach; v. to disgrace, to treat with indignity Dis hon'our a ble, a. base, vile Dis în têr', v. to unbury [est Dis în'têr ês têd, a. void of self-inter-Dis joint ed, pa. separated Dis like', n. aversion; v. to hate Dis'mal, a. sorrowful, gloomy Dis may', v. to affright; n. terrour Dis miss', v. to discharge, discard Dis mis'sion, n. a discharge Dis & be'di ence, n. a breach of duty Dis ò be'di ent, a. undutiful

Dis à bêy', v. to transgress, not to do Dis or'der, n. confusion; sickness; v. to disturb, ruffle; make sick Dis pel', v. to drive away Dis pense, v. to distribute; excuse Dis pen'ser, n. a distributer Dis perse', v. to scatter, separate Display, v. to show; n. exhibition Dis please', v. to offend, vex Dis pleas are, [s like zh] n. offenos Dis pò'sal, n. management Dis pose', v. to sell; to incline Dis posser, n. a distributer Dis po si'tion, n. method; temper Dis pro portion, n. unsuitableness, in-

equality; v. to mismatch Dis pu tation, n. argumentation Dis pute', n. debate; v. to discuss Dis qual'i fy, v. to make unfit Dis qui'et. v. to disturb, fret Dis quive tude, n. uneasiness

Dis re gard', s. neglect; v. to slight Dis re spect', n. rudeness, incivility Dis semble, w. to play the hypocrite Dis sen'sion, n. disagreement Dis sim à la tion, n. a dissembling Dis sôlve', v. to melt, separate Dis suade', v. to advise contrarily Dis'tance, n. space, remoteness; v. to leave behind; to cast off Dîs'tânt, a. remote in time or place Die tem per, n. disease; v. to disease Dis til', v. to drop or flow gently Distinct', a. clear; different Dis tinc'tion, n. difference; quality Die tinct'ness, n. plainness

Dis tin guish à ble, a. discernible Dis tort7, v. to writhe, twist Dis tract', v. to make mad, divide Dis trac'tion, n. madness, confusion Dis trèss', n. misery; v. to afflict Dis trèss'ful, a. full of trouble Dis trib'ate, v. to divide, deal out Dis tri bation, n. a distributing Dis trust', v. to disbelieve ; n. suspicion Dis trust'ful, a. apt to distrust Dis tarb, v. to interrupt Dis turbance, n. perplexity Dis use', v. to disaccustom Dis use', n. cessation of use Di van', n. the Ottoman grand council

Di'vers, a. several, sundry Di ver'si fy, v. to vary, alter Di ver'si ty, s. variety Di ver'sion, n. sport, turning aside Di vert', v. to turn aside; entertain Di vest', v, to strip, dispossess Di vide', v. to part, sepurate

Di vine', a. godlike; n. a minister of the gospel; v. to foretell Di vin'l ty, n. the Deity; the science of divine things; theology

Di vis ion, [de vizh'un] a. dividing Do, v. to act, perform Do cli'i ty, n. aptness to be taught Dôc'tôr, n. a title in divinity, law, physick, &c. a physician Doc'trine, n. precept, maxim Do'er, n. one that does any thing Dog, n. a domestick animal Dog'ma tize, v. to assert positively Domain', a. dominion, empire Dôme, n. a building, cupofa Do mes'tick, a. belonging to the house, private; n. a servant Do min'ion, [i like y] n. power; terri-

Dom, v. to sentence; n. destiny Dooms'day, a. the day of judgement

Dwell, v. to inhabit, reside Door, n. the gate of a house Door keep er, n. a porter Donbie, a. twofold; v. to make double; to fold; n. twice as much Doub'ly, ad. twice the quantity Doubt, v. to question; n. suspense Doabt'ful, a. uncertain Dodot less, a. and ad. without doubt Dove, n. a sort of pigeon Dow'a ger, n. a widow with a dowery or jointure Down, n. soft feathers; pr. along a descent; ad. on the ground Down'ward, ad. from higher to lower Dow'ny, a. covered with down Drag, v. to pull along by force Drag'on, n. a serpent, devil Drain, v. to draw off gradually; n. a channel to carry off water Draught, n. quantity; delineation Draw, v. to pull; to describe Drawl, v. to speak slowly Dread, n. fear; mighty; v. to fear Dread ful, a. terrible, horrid Dream, n. thoughts in sleep; v. to think in sleep, imagine Drèa'ry, a. mournful, dismal Dregs, n. the sediment Drench, v. to soak; n. a draught Dress, n. clothes, ornaments; v. to clothe; to cook; to cover a wound Drift, a. tendency; v. to urge along Drink, v. to swallow liquors; n. liquor Drip, v. to drop down Drive, v. to force, urge Driv'el, v. to slaver; n. spittle Droop, v. to languish, faint Drop, v. to let fall, to fall in drops; n. a small quantity of liquid Drove, n. a herd of cattle Drown, v. to suffocate in water Drow's, a. sleepy, stupid Drudge, v. to labour in meanly Drug, n. a medicinal simple Dry, a. arid; v. to free from moisture Dac'tlle, a. flexible, pliable Due, a. owed; n. a debt; right Duke, n. a title next below a prince Dall, a. stupid, slow; v. to blunt Du'ly, ad. properly, exactly Damb, a. mute, silent Dån'geon, n. a dark prison Då'ra ble, a. lasting, strong Dà ra'tion, n. continuance, time Du'ring, pr. the time of continuance Dusk, n. tendency to darkness Dask'y, a. tending to darkness Dust, n. earth dried to a powder Dus'ty, a. clouded with dust Du'te ous, or [du'tshe us] a. obedient El'e gy, n. a mournful song .Bo'ty, n obligation; a tax

Dwel'ling, n. habitation, abode Dwin'dle, v. to shrink, grow feeble Dye, v. to colour; n. colour iEach, pro. every one Ea'ger, [g hard] a. ardent, zealous Eager ness, [g hard] n. earnestness Eagle, n. a bird of prey Ea'gle eyed, a. sharp-sighted iEar, n. the organ of hearing; spike of Earl, n. a title of nobility Ear'ly, a. and ad. soon, betimes Earn, v. to gain by labour Ear'nest, a. ardent; n. seriousness Earth, n. mould, land; the globe Earth'ly, a. of this world, vile Earth quake, s. tremour of the earth Ease, n. rest, quiet; v. to relieve iEast, n. quarter where the sun rises Ea'stern, a. belonging to the east Ea'sy, a. not difficult; quiet iEat, v. to take food, devour Ebb, v. to flow back; n. a flowing back Ec cen'trick, a. deviating from the centre, irregular, incoherent Ech'o, v.to resound; n. return of sound E clipse', n. an obscuration of a luminary; v. to darken, cloud E con'o my, n. frugality iEdge, n. the sharp part of a blade Ed'I fice, n. a building, fabrick Ed u cate, [êd'jù kate] v. to instruct Ed u ca tion, [ed ja ka'shan] n. instruction, formation of manners E dace', v. to bring out, extract Ef face', v. to blot out, destroy Ef fect', v. to perform; n. consequence Ef fec'th al, [t like tsh] a. powerful Ef fem'l na cy, n. delicacy Ef fem'l nate, a. womanish, tender Effi ca cy, n. ability to effect Ef'fort, n. attempt, struggle Efful'gence, n. lustre, brightness Ef fu'sion, [ef fu'zhun] n. the act of pouring out; waste Egg, n. the production of fowls E gress', n. the act of going out eEight, a. twice four êEigh'teen, a. twice nine Ei'тнёг, pro. one or the other E late', a. lofty; v. to exalt, swell El'bow, n. the bend of the arm El'der, n. name of a tree; a. older El'dest, a. the oldest, first born E lect', v. to choose, select El'è gance, a. neatness, beauty El'è gan cy, without grandeur El'è gant, a. beautiful, nice El è men'ta ry, a. not compounded

El'è ment, n. a first principle; the four En dow', v. to give a portion elements, are earth, air, fire, and En dow'ment, n. wealth given water; proper habitation El'è vate, v. to exalt, dignify El è và tion, n. exaltation, height E lèv'en, a. ten and one El'î gî ble, a. fit to be chosen El ò ch'tion, n. fluency of speech El'o quence, n. speaking with fluency El'o quent, a. oratorical IElse, ad. otherwise, besides E lu'ci date, v. to explain E lude', v. to avoid by artifice E man'cî pate, v. to free from slavery Em bark', v. to go on shipboard Em bar'rass ment, n. perplexity Em bel'lish, v. to adorn Em bêz'zle, v. to steal privately Em'blem, n. a representation, device Em brace, v. to hold fondly in the arms; comprise; n. a clasp, hug Em broi'der y, n. a kind of variegated needle-work Em'br o, n. a thing unfinished E merge', v. to rise out of E mer gen cy, n. a rising out of Em'i nence, n. loftiness, top Em'l nent, a. high, dignified Em'ls så ry, n. a spy, secret agent E mit', v. to discharge, issue E motion, n. vehemence of passion Em'per or, n. a title superiour to king Em'pha sis, n. a forcible stress laid on a word or sentence Em phât/îck, a. forcible Em'pire, n. imperial power Em'pi rick, n. a pretended physician Em plôy, v. to keep at work Em ploy ment, n. business Emp'ty, a. not full, void Em'à late, v. to rival, imitate Em à la'tion, n. rivalry, strife En a'ble, v. to make able En chânt', v. to charm, bewitch En chânt/ment, n. magical charms En cîr'cle, [î like ê] v. to enclose En close', v. to surround, fence in En com'pass, v. to encircle En côun<sup>1</sup>têr, v. to fight; n. a battle En cour'age, [a like i] v. to animate En croach', v. to invade En cròach'mënt, n. an intrusion En cum ber, v. to embarrass, cloy En cy clò pé'dl à, n. the whole circle of sciences, the round of learning End, n. conclusion; v. to terminate En dan ger, v. to bring into peril En dear', v. to render dear En deav'oùr, v. to strive; n. effort

End'less, a. without end

En due', v. to supply with grace En dure', v. to bear, sustain En'è mỹ, n. a foe, adversary En'er gy, n. power, force E ner'vate, v. to weaken En force', v. to force, strengthen En gage', v. to embark; employ En gen'der, v. to beget, produce En'gîne, n. a machine; agent En'glish, [e like i] a. relating to the country, people, or language of Eng-En grave', v. to cut characters En gross', v. to monopolize; to write a fair copy En hance', v. to advance, raise En join', v. to order, direct En joy', v. to delight in En jôy'mênt, n. happiness, pleasure En large', v. to increase, swell En large mênt, n. an increase En ligh'ten, v. to illuminate En li'ven, v. to make lively En'mî tỷ, n. malice, ill will En no ble, v. to dignify E nôr/mous, a. great; wicked E nough', a. sufficient; n. plenty En rap/ture, [t like tsh] v. to transport with pleasure En rich<sup>7</sup>, v. to make rich En rol', v. to record, register En'sign, n.a flag Lan officer En slave', v. to deprive of liberty En she', v. to follow, succeed
En sure, [ên shûre'] v. to indemnify
En tâil', v. to fix or settle an estate unalienably En tån'gle, v. to ensnare, twist En'ter, v. to go of come into En'tèr prise, n. an undertaking En ter tain', v. to talk with, treat, keep; to amuse, divert En ter tain'ment, n. reception, fare; ramusement, diversion [imagination En thu'slasm. [si like zhe] n. heat of En thu'slast, [si like zhe] n. one of a hot credulous imagination En tice', v. to allure, invite En tire', a. whole, undivided... En tl'tle, v. to give a right to En'trance, n. passage, admission En trance, v. to put into a trance En treat', v. to beg earnestly En trèa'ty, n. a request, petition En vel'op, v. to fold, cover En ve lope, [ôn ve lope'] n. a wrapper En'vi ous, a. malicious, full of envy En'vy, n. vexation at another's good;

v. to grieve at another's good

Ep" chre, s. one given to luxury E pistle, n. a letter, message Ep'i taph, n. a monumental inscrip- Ex âm i na'tion, [x like gz] n. the act E'qua ble, &. equal to itself, even E'qual, a. uniform; v. to make even E qual'i ty, n. likeness, uniformity E'qual ly, sed. in the same degree E qua nim'i ty, s. evenness of mind Equi page, [êk/kwê page] n. atten-dance ; furniture ; vehicle Equi ty, [êk/kwê tê] n. justice, right E quîv'â lênt, a. equal in value; n. a thing of the same value Ere, [are] ad. before, sooner than E rect', v. to set up; a. upright Err, v. to mistake, wander Er ro'ne ous, a. full of errours, false Er'roar, a. mistake; offence Er à di'tion, n. learning, knowledge E scape', v. to get out of danger, avoid; s. flight, getting clear E spe cial, a. principal, chief E spouse', v. to adopt, marry E spy', v. to see at a distance, watch Es'say, an attempt, experiment Es sky', v. to try, attempt Es'sènce, n. existence; perfume Es sen'tial, a. necessary, important E stab'lish, v. to settle; make firm E ståb/lish ment, n. a settlement E state', n. property; rank, condition E steem', n. regard; v. to value Es'ti mate, n. calculation; v. to rate Es ti ma'tion, n. opinion, esteem E strange', v. to afienate E ter'nal, a. perpetual, endless E ter'ni ty, n. duration without end E'thèr, n. pure air, pure element E thè'rè al, a. pure, heavenly E vac'a ate, v. to quit, make void E vade'. v. to avoid, equivocate Ev ån gel'l cål, a. agreeable to gospel Eve. n. the close of the day E'ven, a. level; ad. verily; v. to level E'ven ing, n. the close of the day E vent', n. consequence, issue, end E vent'ful, a full of incidents E'ven tide, n. the time of evening Ev'er, ad. always, eternally [green Ev'er green, n. a plant all the year Ev er lis'ting, a. perpetual, endless Ev'er f, a. each one of all Ev'l dence, n. testimony, proof Ev'l dent, a. plain, apparent E'vil, a. wicked, mischievous E vince', v. to prove, show Ex act', a. accurate; v. to require Ex ag'ge rate, [g's soft] v. to enlarge, aggravate, heighten

of heaping up; aggravation

Ex alt', v. to lift up, extol [tion | Ex al ta'tion, n. elevation of examining Ex Am'ine, v. to ask questions Ex am'ple, n. pattern, model Ex cèed', v. to surpass, excel Ex cèe'ding ly, ed. to a great degree Ex'cel lence, n. goodness, dignity Ex'cel lent, a. of great virtue Ex cept', v. to leave out, exempt Ex cess', n. superfluity Ex change, v. to barter; n. the act of giving one thing for another Ex cite', v. te rouse, animate Ex claim', w. to cry out, rail against Ex cla ma'tion, n. outcry, clamour Ex clade, v. to shut out, debar Ex carision, s. digression, ramble Ex cu'sa ble, a. pardonable Ex cuse', v. to pardon, extenuate Ex'e crate, v. to curse, detest Ex è crà/tion, n. a curse Ex'è cate, v. to do; to put to death Ex e ch'tion, n. performance; a writ Ex è cu'tion er, n. he that executes Ex em'pli fy, v. to illustrate Ex empt', v. to free; a. not liable to Ex emp/tion, n. immunity, privilege Ex'er clee, v. to practise, labour; \* performance, labour Ex ert', v. to strive, perform Ex &r'tion, n. the act of exerting Ex ha la'tion, n. evaporation, fume Ex haust', v. to drain, diminish Ex hil'a rate, v. to show, produce Ex hil'a rate, v. to make cheerful Ex hort', v. to advise, persuade [ished Ex'lle, n. banishment, a person bat-Ex lle', v. to banish, transport Ex lst', v. to be, to live Ex is tence, n. a state of being Ex'lt. n. a departure ; death Ex or/bi tant, a excessive Ex pand', v. to spread, enlarge ' Ex panse', n. a wide extent Ex pan'sion, n. a spreading out Ex pa'tî ate, [tî like she] v. to enlarge upon; to range at large, rove Ex pect', v. to look for, hope Ex pec tation, n. the act of expecting Ex pe'dî ên cŷ, n. propriety, fîtness Ex pe'dl ent, a. proper; n. means Ex'pe dite, a. quick; v. to facilitate Ex pel', v. to banish, drive out Ex pênse', n. cost, charges Ex pe'rl ence, n. practical knowleds Ex per'i ment, n. trial of any thing Ex pert', a. dexterous, skilful Ex pl ration, n. an end, respiration Ex ag ge ration, [g's soft] n. the act Expire', v. to exhale; to end, die

Ex plain', v. to illustrate, expound Ex plode', v. to reject; make a report Ex ploit', n. an action, achievement Ex plore', v. to search, examine Ex pose', v. to lay open; endanger Ex pos tà la tion, [tà like tshu] n. debate, a reasoning with Ex prêss', v. to declare, represent; a. plain; n. a message sent Ex presision, n. form of speech Ex pres'sive, a. proper to express; full Ex pal'sion, n. the act of expelling Ex'qui site, a. excellent, choice Ex tend', v. to stretch out, widen Ex ten sion, n. the act of extending Ex ten'sive, a. wide, large, general Ex tent', n. compass, degree Ex ten'à ate, v. to lessen, palliate Ex tè'rî odr, a. outward, external Ex ter'mi nate, v. to destroy Ex ter'nal, a. outward, visible Ex tinct', a. extinguished, put out Ex tinc'tion, n. abolition Ex tin'guish, v. to put out, destroy Ex tol', v. to praise, magnify Ex tort', v. to get by force Ex'tract, n. substance extracted Ex tract', v. to draw out, select Ex traor'di nar ŷ, a. eminent Ex trava gance, n. prodigality Ex trav'a gant, a. wasteful, wild Ex trème, n. the utmost point; greatest, highest degree Ex trem'l ty, n. utmost point Ex h/be rant, a. abundant Ex alt', v. to rejoice, triumph Eye, [1] n. the organ of sight Eye lid, [i'lid] n. cover of the eye

Fable, n. a feigned story, an instructive fiction; v. to feign, invent Fåb/rick, n. a building, edifice Face, n. visage; v. to oppose Få cîl'î tâte, v. to make easy Fà cil'î tỷ, n. easiness, readiness Fact, n. reality; action or deed Fac'tion, n. a party, tumult
Fac'al ty, n. ability, power of mind Fade, v. to wither, decay Fail. v. to be deficient, perish Fai'ling, n. a deficiency, defect Fain, a. glad, obliged; ad. gladly Faint, a. languid; v. to swoon, sink Fair, a. beautiful; n. the female sex; ad. gently, civilly Fair ness, n. honesty; beauty Faith, n. belief, confidence Faith'ful, a. firm to the truth Faith ful ness, n. honesty, veracity Faith'less, a. unbelieving, false

Fål/con, n. a species of hawk

Fall, v. to drop; n. act of falling Fal la/cious, a. deceitful, false Fål'lå cŷ, n. deceit, sophism, fraud False, a. not true, counterfeit . . False hood, n. a lie, an untruth Fame, n. honour, renown, glory Fa mil iar, [ta mil/yar] a. affable; demestick; n. an intimate Fa mil i ar i ty, [fa mil yè ar'è tè] n. easiness of conversation Fa mil iar ize, [få mîl/yår ize] v. to make easy by habit, accustom Fam'lly, n. a household, race Fam'ine, n. scarcity of food, death Fa'mous, a. celebrated, renowned Fån, n. an instrument to move the air; v. to cool; to blow with a fan Få nåt'l cism, n. enthusiasm Få nåt ick, a. enthusiastick Fan'cl ful, a. imaginative, odd Fan'cy, n. inclination, imagination Får, ad. afar; a. distant, remote Farce, n. a dramatick representation Fare well', n. leave; ad. adieu Fårm, n. land occupied by a farmer Får'Thèr, a. more remote; ad. more remotely; v. to promote Far'THest, a. at the greatest distance Fåsh'ion, n. form, custom; v. to fit Fåsh'ion å ble, a. being in fashion Fast, v. to abstain from food; n. abstinence from food; ad. firmly Fås'ten, v. to make fast Fat, n. the oily part of flesh; a. fleshy; v. to make fat Fa'tal, a. deadly, mortal Fate, n. destiny, event Få'тнет, n. a parent ; protector Få'THer-in-law, n. the father of one's husband or wife Fá'Ther less, a. without a father Fath'om, v. to penetrate; n. six feet Få tigue', v. to tire; n. weariness Fåt'ten, v. to grow fat Fault, n. offence, blemish Fault/less, a. without fault, perfect Favour, n. kindness; v. to assist Fà'voàr à ble, a. kind, propitious Fa'vour ite, n. any thing beloved Fawn, n. a young deer; v. to flatter Fèar, n. terrour; v. to dread Fear'ful, a. timorous, afraid Fear/less, a. free from fear Feast, n. a festival; v. to eat Feast are, [t like tsh] n. cast of the face Fee'ble, a. weak, sickly Feed, v. to nourish, eat; n. food Feel, v. to perceive by the touch Feel'ing, n. sensibility, tenderness

Feet, n. the plural of foot Feign, v. to invent, dissemble Fe lic'l ty, [c like s] a. happiness Fell, a. cruel; v. to knock down Fêl'lòm, n. an associate, equal Fe lo'ní ods, a. wicked, vile Fé'male, n. one of the female sex; a. feminine, tender, soft Fer ment', v. to rarefy, exalt Fer'ry, s. a place for passing a river or lake; s. to convey in a boat Fèr'tile, a. fruitful, abundant Fèr til'i tỷ, n. fruitfulness Fer'vid, a. vehement, zealous Fer vour, n. heat of mind, seal Fes'ter, v. to rankle, corrupt Fês'tîve, a. joyous, gay Fetch, v. to bring a thing Fêt'têr; v. to enchain, bind Fet'ters, m. chains for the feet Fe'ver, n. a disease, heat Fe'ver ish, a troubled with a fever Few, [fu] a. a small number Fic'kle, a. changeable, unfixed Fic'tion, n. a story invented, lie Fî del'î tŷ, n. honesty, faithfulness Field, n. cultivated ground Fiend, n. an infernal being, devil Fierce, a. furious, outrageous Fièrce ness, n. fury, violence Fi'er y, a. hot, warm, passionate Flifteen, a. three times ave Fif'ty, a. five times ten Fight, v. to combat; n. a battle Fig'are, n. a number, shape, image; v. to form into shape Fil ial, [fîl/yāl] a. like a son Fill, v. to make full; s. fulness

Fi'nal, a. conclusive, ultimate Find, v. to discover; furnish Fine, a. not coarse; pure; a. penalty; v. to inflict a penalty; refine Fin'ger, [g hard] n. part of the hand Fin'ish, v. to complete, end Fl'nite, a. limited, created Fire, n. that which burns, heat Firm, [ferm] a. fast, strong; n. the names of traders in company Fîr'ma ment, [î like ê] n. the sky, air Fîrm'ness, [î like ê] n. stability

First, a. earliest; ad. before others Fish, n. an animal living in water; v. to catch fish, catch by art Fit, n. paroxysm; a. proper; v. to suit Five, a. four and one Fix, v. to fasten, place, settle Flam beau, [flam'bo] n. a lighted torch

Flame, v. to blaze; n. a blaze Flåt'ser, v. to praise falsely Flåt'ter er, v. one who flatters Flåt'ter y, n. false praise

Flax, n. a plant from which lines is made Flèe, v. to run, shun, avoid Flee cy, a. woolly, soft Fleet, n. a company of ships; a. nim-Flee'ting, pa. passing swiftly Elesh, n. part of the body Flex i bil'i ty, n. pliancy Flight, n. the act of flying Fling, b. to throw; a. a threw Flit, v. to fly away, flutter Flock, v. to swim; n. act of flowing Flock, n. a company of sheep, birds, &c.; v. to assemble in crowds Floed, n. inundation; v. to deluge Floor, n. the bottom of a room Flounce, n. a loose trimming on wemen's apparel; v. to move, kick Flour'ish, v. to thrive; m. a boast Flow, v. to run; n. a rise of water Flow er, s. the blossom of a plant Flåw'er ŷ, a. adorned with flowers Flåc'ta ate, [ta like tahu] v. to waver Fluc tù a tion, [tu like tshu] s. uncertainty, motion, change Flu'id, a. a liquid; a. flowing, soft Plush, v. to colour; flow Flat'ter, v. to fly heavily; n. burry Fly, n. winged insect; v. to more with wings; to shun; burst Foam, v. to froth; s. spume Foe, n. an enemy, opponent Fög, n. a thick mist, vapour Föld, v. to double up, shut; n. a pen for sheep; a deable Fö'll age, n. leaves, tufts of trees Fol'low, v. to go after, attend Fål'ldw er, n. one who follows Fol'ly, n. foolishness, weakness Fo ment', v. to cherish with heat Fönd, a. tender, foolish, vain Fönd ness, n. tender passion, liking Food, n. victuals, nourishment Fool, n. an idiot; buffeen Fool lish, a. void of understanding Fool'ish ness, a. silliness, folly Foot, n. the part on which we stand; a measure of 12 inches Foot'ing, n. foundation, basis Foot'step, n. a track, trace Foot'stool, n. a stool for the feet Fop, n. a vain fellow, coxcomb For, pr. in favour of; conj. because For bear', v. to pause, abstain For bear'ance, n. lenity, delay For bid', v. to prohibit, oppose Force, n. strength; v. to compel. For'cî ble, a. strong, powerful Fore go', v. to quit; go before

For'eign, a. not domestick, distant

Fore know, v. to know previously

Bore'most, a. first in place Fore see', v. to see beforehand Fore sight, n. foreknowledge For est, n. a natural wood For ev'er, ad. always, eternally Fore warn', v. to caution, advise For felt, v. to lose; n. a penalty For get', [g hard] v. to lose memory of For get', [n hard] v. to lose memory of For get', [g hard] v. to pardon, remit For give', [g hard] v. to pardon, remit For give'ness, [g hard] n. pardon For forn', a. descried, helpless, lost Form, v. to shape; n. figure, order For mal, a. ceremonious, affected For martion, n. the act of forming Form'er, n. maker; a. first of two For'mi da ble, a. terrible, dreadful Form'less, a. shapeless, irregular For sake', v. to leave, desert Forth, ad. forward, on, out For t1 fd ca'tion, n. a guard, defence For't1 ff, v. to strengthen, secure For'ti tude, n. courage, bravery For tu. nate, [for'tshu nate] a. lucky For tune, [for'tshune]n.chance; estate For'ty, a. four times ten Por ward, v. to hasten, accelerate; a. ready; confident; ad. onward Fôs'ter, v. to nurse, cherish Foul, a. unclean, impure, dirty Found, v. to build; pa. of to find Foun diction, n. the basis; cause Foun'der, n. a builder, caster; v. to grow lame; sink, fall Foun'tain, a. a spring; first cause Four, a. twice two. Four score, a, four times twenty Fourth, a. the ordinal of four Fowl, n. a bird, winged animal Frag'ment, n. an imperfect piece Fragrance, Fragran cy, n. sweetness of smell Frà/grant. a. sweet of smell, odorous Fràil, a. weak, liable to err Fráil'tŷ, n. weakness, instability Frame, n. a case, shape; v. to form Fran'tick, a. mad, distracted Fraud, n. deceit, artifice, cheat Fraught pa. laden; n. a freight Free, a. at liberty; v. to liberate Free'dom, n. liberty, independence Free man, n. one at liberty Free think'er, n. a libertine, infidel Freeze, v. to congeal with cold Fren'zy, n. madness, distraction Fre quent, a. often done, common Fre quest', v. to visit often Frash, a. new; not salt; cool Fret, v. to rub, wear away; to vex; n. agitation of mind, or liquors Fret/ful, a. pecvish, angry

Fret'ful ness, n. peevinhness **lorder** Fri'ar, n. a religious brother of some Friend, m. an intimate, companion Friend'ly, a. kind, favourable Friend ship, n. kindness, regard Fright, v. to terrify; n. terrour Fright/ful, a. terrible, dreadful Frith, n. a strait of the sea Frivo lous, a. slight, unimportant Frog, n. a small amphibious animal Frol'ick, n. a prank; v. to play pranks Frol'ick some, a. gay, jocund From, pr. away; ever since Frost, n. the act of congelation Frown, n. a look of displeasure : v. to show dislike by frowns Fra'gâl, a. thrifty, sparing, careful Fra'gâl'i tŷ, s. good hasbandry Frait, s. the produce of trees, &c. Frait'in, a. tertile, prolifek Fru i tion, [fra leh'an] s. enjoyment Früs'trate, v. to defeat
Fu el, [fu'll] n. matter for the fire
Fu'gl tive, a. volatile; n. deserter Ful fil', v. to accomplish Full, a. filled, entire; ad. fully Full eved', a. having large eyes Ful'ness, s. plenty, completeness Fund, n. stock, capital
Fun da men'tal, a. original, chief Fu'ner al, n. a burial; a. used for or relating to a burial Far, n. soft hair; v. to cover with fur Få'rî oås, a. violent, passionate Far'nish, v. to supply, equip Far'ni tare, [t like tsh] n. moveables Får'ròw, n. a long trench, hollow Får'THer, ad. at a greater distance Fu'ry, n. madness, passion, rage Fu ture, [fu'tshure] a, that which is to come; n. the time to come Fù tu'rî tŷ, n. time to come Gain, n. profit; v. to obtain Gal'ax ŷ, n, a broad circle in the sky; the milky way Gale, n. a blast of wind Gall, n. bile; v. to rub off the skin Gål'lånt, a. gay, brave, fine Gål lånt', n. a wooer, lover Game. n. a play; animals pursued; v. to play, sport Gaol, [jale] n. a prison Gap, n. an opening, avenue Gårb, n. dress, attire, clothes Gar'den, n. place for fruits, herbs, &c. Gar'land, n. a wreath of flowers Glep, v. to pant for breath; n. a convulsive crtch of breath Gâte, n. a large door, opening

Garm'er, v. to collect; to thicken

Gau'dy, a. showy, splendid Gay, a. airy, cheerful, merry Gay'e tv, n. cheerfulness; pomp Gaze, v. to look earnestly Gêm, n. a jewel, precious stone Gên'er al, n. one that commands an army; a. common; extensive Gen er a tion, n. offspring, family Gen er os'l ty. n. liberality Gen'er ous, a. liberal, noble Ge'nî âl, a. native, natural, festive Ge'ni us, n. intellectual power Gen'tîle, n. a pagan, heathen Gen'tle, a. soft, mild, meek Gen'tle man, n. a term of civility Gen'tle ness, n. meekness; tenderness Gèn'à îne. a. true, not spurious Gè ôm'e try, n. the science of quantity, extension, and magnitude Get, [g hard] v. to obtain, acquire Ghast'lt, a. like a ghost, pale Gl ant, n. a man unnaturally large Gl'ant-like, a. gigantick, vast Gle'di ness, [g hard] n. unsteadiness Gid'dy, [g hard] a. whirling, light Giff [g hard] n. a thing given G gan'tick, a. big, giant-like Gild, [g hard] v. to adorn, brighten Gir dle, [gêr'dl] n. a belt Give, [g hard] v. to bestow, allow Glåd, a. cheerful, gay, pleased Glåd'den, v. to make glad, cheer Glade, n. an opening in a wood Glåd'ness, n. joy, exultation Glance, v. to view obliquely; strike; n. a quick view Glare, v. to shine; n. lustre Glass, n. an artificial transparent substance; a. made of glass Gleam, n. lustre; v. to shine Glean, v. to gather the remains Glebe, n. turf. soil, ground Glide, v. to pass smoothly Glim'mer, v. to shine faintly Glisten, v. to shine, glitter Glis'ter, v. to shine, sparkle Glit'ter, v. to gleam, shine Globe, n. a sphere, ball Gloom, n. darkness; heaviness Gloom'y, a. obscure; melancholy Glo'ri fy, v. to praise, extol Glo'ri ous, a. noble, illustrious Glo'ry, n. praise; v. to rejoice Gloss, n. a superficial lustre Glos'sy, a. shining, smooth Glow. v. to burn, grow hot, shine; n. warmth; brightness Glow'worm, n. a species of fly Gnaw, v. to bite; corrode Go, v. to move, walk, proceed Goal, n. starting-post, final purpose

God, n. the Supreme Being God'head, n. Deity, divine nature Gold, n. a bright yellow metal Gol'den, a. made of gold Good, a. proper, fit, not evil Good'ness, n. desirable qualities Goods, n. furniture. merchandise Goose, n. a large water-fowl Gore, n. clotted blood; v. to wound with horns, stab, pierce Gor'gon, n. any thing horrid Gos'pel, n. the holy book of the christian revelation, divinity Gout, n. a painful disease Gov'ern, v. to rule, manage Govern ment. n. administration of publick affairs; regularity Gov'er nour, n. ruler, commander Grace, n. favour, virtue; ornament; v. to favour, adorn Grace'ful, a. comely, beautiful Gra/cious, a. merciful, kind Grå då'tion, n. progress, order [gress Grad u al, [gråd'jù ål] a. done by de-Grain, n. corn, seed; weight Gram'mar, n. the science of speaking or writing correctly Gram mat'l cal, a. belonging to gram-Gran'a ry, n. a storehouse Grand, a. great, illustrious Gran dee', n. a man of high rank Gran deur, [gran'jur] n. magnificence Grand'fa THer, n, the father of a father or mother Grant, v. to admit; n. a gift Grape, n. a kind of fruit Gråsp, v. to seize; n. a gripe, hold Grass, n. the herbage of fields Grås's, a. covered with grass Grate ful, a. acceptable, pleasant Gråt i fi ca'tion, n. pleasure, delight Grat'l fy, v. to indulge, please Grat'l tude, n. duty to benefactors Grave, a. sober, solemn; flat; n. 4 place for the dead Gra'ver, n. one that engraves Grav'l tv. n. seriousness; weight Gray, a. white mixed with black Great, a. large, eminent Great'ness, n. largeness, power Gree'd, a. ravenous, eager Green, a. unripe, young, fresh, not dry; n. a grassy plain Greet, v. to address, salute Grief, n. sorrow, trouble of mind . Griève. v. to mourn; afflict Griev'ous, a. afflictive, painful Gri mace', n. distortion of countenance; air of affectation Groan, n. a deep sigh; v to breathe with a mournful noise

Liène. s. the main bedy, bulk ; 12 doz- ¡ Hâr'môn ŷ, n. cancard, agreement en ; a. palpable ; thick Grot, n. a cavero, a cave for gool-Grôt'tò, \$ ness and pleasure Groand, n. land, earth Ground loss, a. void of reason Grove, a. a walk shaded by trees Gross, v. to increase, vegetate Growth, n. increase, vegetation Gradge, v. to envy; s. ill will Guard, m. defence; w. to defend Guar'di an, n. one who has the care of another; a. protecting Guest, a. one who is entertained Gul'dance, a. direction Gulde, s. to direct, instruct; s. one who directs another Guile/ful, a. wily, deceitful Gullt, n. an offence, crime Gullt'lèss, a. innocent, harmles Guilt'y, a. not innocent, wicked Guise, n. manner, habit, dress Galf, n. a large bay; an abyes Gain, n. the juice of trees; the substance enclosing the teeth Gan, n. general name for firearms

H. Hab/it, a. oustomary use, dress Hab I ta tion, s. place of abode Hå bît'à ål, [t like teh] s. customary Hà bit'à âte, [let t like tsh] v. to accustom to; to use often Hail, n. frozen rain; int. term of salutation; v. to pour down hail; to call to; to salute Hair, n. covering of the head Hal cy on, [bål/shè un] n. a sea bird; a. placid, quiet, calm Half, n. one of two equal parts Hal'ser, n. a rope less than a cable Ham let, a. a small village Hand, n. a part of the body, the palm with the fingers; v. to give Hang, v. to suspend, put Hap/less, a. unhappy, unlucky Hap'ly, ad. peradventure Hap pen, w. to come to pass Hap pi ness, n. felicity, content Hap py, a. blessed, felicitous Ha rangue, n. a speech, oration; v. to make a speech Harbear, n. a port ; v. to shelter Hård, a. firm, close; severe Hår'den, v to make hard Hård'ness, n. a hard quality Hard ship, n. cruelty, injury Hare, n. a well known animal

Harm, n. injury; v. to hurt

Hâr mà pì e de, s. melodious

Hår mån/lck, a. musical

Harm'less, a. innocent, innocious

Harp, n. a musical instrument; v. to play on the harp Harsh, a. austere, peevish Harsh nass, s. roughness, sourness -Har'vest, n. the season for reaping, &c.; the crop gathered Hacte, n. hurry ; v. to hurry Ha'sten, v. to hurry, urge on Has'ty, a. sudden, quick, rash Hate, v. to detest; n. dislike Ha'tred, n. malignity, ill will Haugh'ti ness, n. pride, arrogance Haugh'ty, a. proud, lofty Haunt, v. to appear frequently; n. a place of resort Have, v. to possess, enjoy, hold Havack, a. waste, destruction, rain Hawk, n. a bird of prey Haw'thorn, n. a kind of bush Hay, n. dried grass Hayard, n. chance; v. to risk He, pro. a male, the man that was named before Head, n. that which contains the brain; v. to lead, command Head less, a. without a head Head'long, a. thoughtless; ad, rashly Hêad'strong, a. ungovernable Heal, v. to cure; reconcile Health, n. freedom from sickness Health ful, a. free from sickness Heap, n. a pile; v. to pile, add Hear, v. to perceive by the ear Heard, v. did hear Hear'er, n. one who hears Hear'ing, n. the sense by which sounds are perceived; a trial Heart, n. the seat of life Heart'telt, a. felt in the conscience Heat, n. warmth, passion, rage Heath, n. a plant; common ground Hea'rhen, n. an idolater, pagan Heave, v. to cast, lift; n. swell, lift Heaven, n. the regions above, aky; residence of the blessed Hèav'en born, a. holy, celestial Heav'en ly, ad. divinely; a. celestial Heav'l ness, n. weight, dulness Heav'y, a. weighty; dull Hedge, n. a fence made of thorne. bushes, &c.; v. to make a hedge Heed, n. care, caution; v. to regard Hèed'lèss, a. careless, negligent Heel, n. the hind part of the foot Hei!'er, n. a young cow Height, z. elevation, aummit Heigh'ten, v. to raise, exalt Heir, n. one who inharits by law Hall, n. the residence of wicked spir-

its; the grave, prison

Help, n. assistance; v. to assist, aid Help less, a. destitute of help He mistick, n. half a verse Hen, n. the female of fowls Hênce, ad. and int. away, at a distance Hence forth, ad. from this time Her, pro. a female Herb, n. a plant [general Her bage, [êr'bîdj] n. grass, herbs in Hêrd, n. a flock, drove, company Here, ad, in this place Hère after, ad. in future time Hère by', ad. by this Hère to fore', ad. formerly Her'mit, n. a solitary person He'ro, n. a brave man, warriour He ro'ick, a. brave, noble Her'd ism, n. the qualities of a hero Hes'l tate, v. to pause, doubt Hes'l ta'tion, n. doubt, uncertainty Hew, [hu] w. to cut with an axe Hide, v. to conceal, lie hid; n. skin of an animal Hid'è oùs, a. horrible, frightful-High, a. tall, lofty, proud Hill, n. elevation of ground Him, pro. that man Hint, n. a remote suggestion; v. to allude, bring to mind Hire, n. wages; v. to engage His, pro. belonging to him Hiss, n. the noise of a serpent; censure; v. to cry like a serpent His to'ri an, n. a writer of history His'tor \$, n. a narration of facts Hiтн'er, ad. to this place Hîтн'êr tô, ad. to this time, yet Hoard, v. to lay up privately Hoarse, a. having a rough voice Hòa'ry, a. gray with age, white Hòg, n. general name of swine Hold, v. to keep, detain; n. a support, catch; int. stop! forbear! Hol'low, a. void within; n. a cavity Ho'ly, a. pure, pious, religious Hôm'age, n. respect, obedience Home, n. place of residence Home'ly, a. inelegant, coarse Home'ward, ad. towards home Hò mò gè'ne al, a. of the same nature Hôn'est, a. upright, sincere, just Hon'our, n. dignity, reputation, virtue; v. to reverence Hon'our a ble, a. illustrious, noble Hôn'oùr à blŷ, ad. reputably, nobly Hoot, v. to shout in contempt; n. a shout of contempt; cry of an owl Hope, n. confidence in a future event; Hymn, n. a song of praise v. to expect with desire Mope'less, a. without hope [the view

Horn, n. defensive weapons of some quadrupeds; a wind instrument Hôr'ri bie, a. dreadful, terrible Hor'rid, a. offensive, hideous Hôr/rour, n. terrour, dread Hôrse, n. an animal; machine Hôs/pi tả ble, a. kind to strangers Hos pl tal, n. a place for the reception of the sick and poor Hôs pi tal'i ty, n. the practice of entertaining strangers, liberality Hòst, n. a fandlord; an army Hôs'tile, a. adverse, opposite Hôs tỉl'l tỷ, n. open war, enmity. Hôt, a. having heat, furious Hoar, n. space of sixty minutes House, n. a place of abode Höåse, v. to harbour, shelter Hôv'er, v. to hang over head How, ad. in what manner How ev'er, ad nevertheless, yet Howl, v. to cry as a dog Had'dle, v. to do a thing in a hurry, crowd together; n. a crowd Hue, n. shade of colour, tint Huge, a. vast, large, immense Hům, v. to buzz; n. a low noise Hu'man, a. having the qualities of a man; belonging to man Hu mane', a. kind, tender, civil Ho man'i ty, n. the nature of man: benevolence, kindness Ham'ble, a. modest, submissive; v. to subdue; condescend Hù mil i a tion n. act of humility & abatement of pride Hà mìl'î tỷ, n. humbleness Hh'mour, n. moisture; merriment, jocularity; v. to gratify
Hhn'dred, a. ten times ten Hån'går, [g hard] n. desire of food Hůn'gry, a. desirous of food Hant, v. to pursue; n. a chase Han'ting, n. the act of chasing Hånts mån, n. a hunter Harl, v. to throw with violence Hår'ri cane, n. a violent storm Hår'rŷ, n. haste; v. to hasten Hart, n. harm; v. to injure Hart'fal, a. pernicious, injurious Hůs band, n. a married man [tillage Hůs band mân, n. one who works in Hůs bản dry, n. tillage; care Hush, v. to still; int. silence! Hut, n. a poor cottage Hůz zà', int. a shout or cry of jey Hy men, n. the god of marriage Hỳ pôth'è sis, n. a system upon suppo-Mè ri'zon, n. the line that terminates I'cle le, n. dripping water frozen

I de'a, n. mental imagination I de'al, a. mental, intellectual Id'I ot, n. a fool

I'dle, a. unemployed, lazy; v. to spend the time in laziness I'dle ness, n. sloth, laziness I dôl'à têr, n. a worshipper of idols If, conj. suppose that, allow that Ig'no rance, a. want of knowledge Ig'nò rant, a. without knowledge Ill, a. sick; bad; n. wickedness Il lib'er al, a. sparing, ungenerous Ill'ness, n. badness; sickness Il lame', v. to enlighten, adorn Il là mi nate, v. to enlighten Il la mîne, v. to illuminate Il lu sion, [îl là/zhân] n. false show Il là/sôr y, n. deceiving Il las'trate, v. to explain; brighten Il lås trå/tion, n. explanation Il lus'tri ous, a. eminent, noble Im age, [îm/mîdj] n. a picture; idol "I mag'in a ry, [g soft] a. fancied 'I måg in a'tion, [g soft] n. idea 'I mag'ine, [g soft] v. to think Im bibe', v. to drink in, admit Im bit'ter, v. to make bitter Im brûe', v. to steep, soak Im'î tate, v. to copy, resemble Im I ta'tion, n. the act of copying Im'l ta tive, a. inclined to copy Im må te'ri ål, a. trifling; incorporeal

Im må tè ri ål'i tỷ, n. an immaterial nature [to be measured Im mêas'à ra ble, [s like zh] a. not Im me'dl ate, a. instant, next to Im mense', a. unlimited, vast Im men'si ty, n. unbounded greatness Im merge', e. to put under water Im'mi nent, a. impending Im môd'êr âte, a. excessive Im mor'tal, a. exempt from death Im mor tal'î tŷ, n. immortal life Im môve'à ble, a. firm, unshaken, Im mà'nî tỷ, n. exemption, freedom Im mure', v. to enclose, shut in Im pair', v. to lessen, injure
Im part', v. to grant, give
Im partial, a. equitable, just
Im partial', ty, [t] like she] n. justice Im pa'tience, n. uneasiness Im partient, a. uneasy, eager Im peach', v. to accuse, hinder Im pêd'î ment, n. hinderance Im pel', v. to urge forward Im pend', v. to hang over Im pen'i tent, a. obdurate, hard Im per cep'ti ble, a. not to be perceived, minute Im per'fect, a. frail, defective

Im per fec'tion, n. a defect, fault Im pe'rî âl, a. royal, regal Im pe'rl ous, a. haughty, lordly Im per'ti-nence, n. rudeness, folly Im pêr'tî nênt, a. intrusive, saucy Im pêt à ôs'î ty, [1st t like tsh] n. violence, fury, vehemence, force

Im pêt'à ous, [t like tsh] a. violent Im pi'e ty, n. wickedness Im'pl ous, a. wicked, profane Im plant, v. to ingraft, insert Im plic'it, [c like s] a. founded on the

authority of others; real Im plore', v. to ask, entreat Im'port, n. importance, tendency Im port', v. to bring commodities from abroad; to signify

Im por'tance, n. consequence Im por tant, a. of consequence [tion Îm por tu'nî ty, n. incessant solicita-Im pose', v. to enjoin; deceive Im po sition, n. an injunction, op-

pression; a cheat, fraud Im pôs'si ble, a. impracticable Im'pò tent, a. weak, fecble Im prac'ti ca ble, a. unattainable Im press', v. to print, stamp Im prês'sion, n. stamp; influence Im pres'sive, a. tending to impress ?

forcible Im prop'er, a. unfit, unqualified Im prove', v. to make better Im prove ment, n. the act of improv-

ing; advancement Im prů'dence, n. want of prudence Im prå dent, a. injudicious Im'pa dênce, n. immodesty Im'palse, n. influence, idea Im pure', a. unholy, unchaste Im pu ta'tion, n. censure, blame Im pate, v. to charge upon In ac ces'si ble a. not to be come at In ac'ch rate, a. not accurate, faulty In action, n. a state of rest In ad ver'ten cy, a. negligence In ad ver'tent, a. inconsiderate In an'i mate, a. void of life 🏬 au spi cious, a. unfortunate In ca pa ble, a. unfit, unable In'cense, n. a perfume offered to some

In cent'ive, s. encouraging; n. incite-In ces'sant, a. continual, unceasing Inch, n. the twelfth part of a foot In'cî dênt, n. casualty ; an event In cite', v. to stir up, animate In cl vil'i tŷ, n. rudeness In clem'ent, a. unmerciful, harsh In cli nation, n. tendency, desire In cline', v. to bend, lean In clude', v. to comprise, enclose

In com pat'i ble, a inconsistent În con cei/vă ble, a. incomprehensible In con sidér à bie, a. unimportant In con sid or ate, a. careless In con sistent, a. incompatible In cha stant, a. not firm, variable In con stan cy, m. unstendiness In con ve'al ouce, n. disadvantage In crease', v. to grow, make more In cred'i ble, a. not to be believed In crastation, s. a covering In chi'cate, v. to teach, enforce In cam'bent, a. imposed as a duty In car', c. to become liable to In ch'ra ble, s. not to be cured in chrision, a. an invasion, attack In debt', v. to put into debt In deed', ad. in truth, in reality in del'i ble, a. not to be erased ha dent', v. to notch; covenant In de pen'dence, n. exemption from In fringe ment, n. a violation control, freedom In de pen'dent, a. free In'dl an. n. a native of India; an ab-original of America In'di cate, r. to point out, show In di ch'tion, n. a sign, mark In differ ence, n. impartiality; neutrality; negligence In differ ent. a. careless; impartial In'di gèace, n. want, poverty In dig'nant, a. angry, raging In dig nation, n. anger mixed with contempt or disgust In dis creet', a. imprudent In dis cre'tion, a. imprudence In dis crim'i nate, a. confused In dis pan's ble, a. necessary
In dis tinct', a. confused, obscure
In di vid u al, [in dè vid'jù al] n. a single person or thing ln'dò lènce, n. laziness, case In'dò leat, a. careless, inattentive In duce', v. to influence In duce ment, a. incitement In daige, v. to favour, humour In dal'gènce, n. kindness, fondness, gentleness, forbearance In dal'gent, s. mild, gentle In das tri ous, s. diligent, laborious In dus try. n. diligence, assiduity In affa ble. c. inexpressible In de'ti mà ble, s. above all price In ex ch'sa ble, s. not to be excused In ex haus'ted, a. not emptied In ex haus'ti ble, a. not to be spent In ex'o ra ble, a. arm, steadfast In'fa mous, a. notoriously bad In'fa my, n. reproach, diagrace

In fat a ation, [let t like tsh] s. dep

rivation of reason, weakness

In'fant, n. a young child In fer', v. to conclude frem In'fèr ênce, n. conclusion drawn from previous arguments In fe'rl our in place In Cest', w. to annoy, disturb In'il nite, a. unbounded, immense In fla'l ty, n. immensity In firm, [In ferm'] a. weak, feeble In fir mi ty, [în fêr'mê tê] n. weakness In flame', w. to set on fire; irritate In section, s. the act of bending; variation; modulation of voice In flex'l ble, a. not to be bent In flict', v. to punish, lay upon In'fiù ence, m. ascendant power; v.to have power over; to bias In form', v. to tell, instruct la for ma'tion, n. intelligence In form'er, a. one who informs In fase, v. to pour in, inspire In ge'ni eas, a. witty, inventive In gè nh'î tỷ, n. genius, wit In gen'a ods, a. open, candid, fair In grāt'i tude, n. unthankfulness In gre dient, [în gre'jent] n. a component part of a body; a part In hab'it, v. to dwell, occupy In håb/it ånt, n. a dweller In har mo'ni one, a. unmusical In he'rent, a, existing in something else; inmate, inborn In her'it, v. to have by inheritance In her'it anee, n. a patrimony In hù man'i tŷ, n. cruelty In iq ui tone, [in ik/kwe tue] a. unjust In iq ui ty, [în îk/kwê tê] n. wickedness, sin, injustice In junc'tion, n. command, order In jure, v. to wrong, hurt In jur er, s. one that injures In'jà ry, s. kurt, reproach In justice, n. unfair dealing In most, a deepest within Inn, n. a house of entertainment In'no cence, n. purity, harmlessnor In'no cent, a. pure, free from guilt In no vartion, n. the introduction of novelty, change In na/mar a ble, s. not to be numbered In ôf fên'sîve, a. harmless, pure In or'di nate, a. irregular In quire', v. to ask, seek out . In qui'ry, n. interrogation In quis'i tive, s. prying, curious In sa'ti à ble, [t like sh] s. greedy In sa'tl ate, [let t like sh] s. not to satisfied, greedy In scrip/tion, s. a written or engraved character; name; epitaph

In'sêct, n. a small animal
In sên si bli'i tỷ, n. stupidity
In sên'si ble, a. void of sense [things |
In sên'si ble, a. void of sense [things |
In sên'si ble, a. treacherous, sly
In sig nif'i cânce, / n. want of meanInsig nif'i cânce, / n. want of meanInsig nif'i cânt, a. unimportant
In sin'à âte, v. to hint artfully
In sin à âtion, n. a hint
In sip'id, a. without taste, dull
In sân'si, v. to persist in, urge
In'sô lênce, n. haughtiness, pride
In'sô lênce, n. haughty, proud
In spêct', v. to examine, view
in spi râtion, n. a drawing of the breath; divine wiedom

In spire', v. to breathe, or infuse into In spir'it, v. to animate, excite In'stânce, n. example, motive In'stânt, n. the present moment or month; a. quick, urgent In stâad', ad. in place of, equal to

In stand, ad. in place of, equal to la'stinct, s. natural desire or aversion in stract, s. moved, animated in stract, s. to teach, direct in stractier, s. a teacher in stractier, s. a teacher in straction, s. the act of teaching in stractive, a. giving knowledge in straction mant, s. a tool, utensil in stra mantal, s. conducive to some end; produced by instruments

In sufficien cy, [In suffish'en se] n.
inadequateness, inability
In sufficient, a. inadequate
In sufficient, a. inadequate
In sufficient, a. inadequate
In sufficient, a. insurmountable
In suffer a ble, a. insurmountable
In teg'rity, n. honesty, purity
In tel lee tu al, [In tel lek'tshu al] a.

belonging to the mind, ideal
In têl/lî gênce, n. skill, notice
In têl/lî gî ble, a. easily understood
In têm/pêr ânce, n. excess
In tênd/, v. to mean, design
In tênt/, n. design, purpose
In têr/tion, n. design, intent
In têr cês'soûr, n. a mediator, agent
In'têr êst, n. money paid for use; con-

cern, influence In'ter course, n. communication In ter fere', v. to interpose In ter med'dle, v. to interpose offi-

ciously, to mix
In the me'dl ate, a. intervening
In the'nal, a. inward, intrinsick
In the pose', v. to mediate
In the rô ga'tion, n. an inquiry
In the rôg'a tive, a. denoting a question, questionary

In ter rept', v. to hinder, divide

In ter rap'tion, n. hinderance, stop In ter sect', v. to divide, cross In ter sperse', v. to scatter here and

there among other things
In'têr vêl, n. space, vacuity
In têr vêne', v. to come between
In tês'tîne, a. internal, inward
In thrêl', v. to enslave, shackle
In'tî mâte, n. a familiar friend; v. to

hint; a. near, familiar
In'tô, pr. noting entrance
In tôl'èr à ble, a. insufferable
In tâx'l câte, v. to make drunk
In trèp'ld, a. fearless, brave
In'trl câte, a. obscure, perplexed
In trò dâce', v. to bring or usher in
In trò dâc'tion, n. the act of bringinginto notice; a preface

In trude', v. to encroach
In trudes, n. one who intrudes
In tru sion, [In trude', n. the act

of intruding; an encroachment
In trû'stve, a. intruding
In trûst', v. to put in trust
In twine', v. to twist together
In åre', v. to habituate, accustom
In våde', v. to assault, enter
In våde', n. an assailant, intruder
In vål'n å ble, a. inestimable
In vå'ri å ble, a. unchangeable
In věc'tīve, n. a severe censure; a
satirical, abusive

In vênt', v. to contrive, find out
In vên'tion, n. discovery; a fiction
In vêrt', v. to turn upside down
In vêst', v. to confer; array
In vês't! gâte, v. to search out
In vês t! gâtie, v. to search out
In vêt'èr âte, a. fixed, obstinate
In vld'l oûs, a. envious, malignant
In vlg'o râte, v. to animate, enforce
In vl'd lâ ble, a. not to be hurt, prefaned, or broken

In vis'i ble, a not to be seen
In vi tâ'tion, n. an inviting
Tr. vite', v. to bid, persuade, call
In vôl'ûn tâ rṛ, a. done unwillingly
In vôlve', v. to inwrap, entangle
In'wârd, a. placed within; ad. within
I ron, [1'ûrn] n. a hard metal; a. made
of or like iron

Ir rå'dl åte, v. to brighten
Ir rè côv'ër å ble, a. not to be regained.
Ir règ'à lầr, a. immethodical
Ir règ à lầr'l tỷ, n. deviation from rule,
neglect of method

Ir re lig ious, [îr re lîd'jûs] a. impious Ir re proach'â ble, a. blameless Ir re sîs'tî ble, a. superiour to opposition, not to be resisted

Ir res'ò lute, a. not determined



Ir re trie'va ble, a. irrecoverable Ir'ri tate, v. to provoke, fret Ir rl th'tion, n. provocation, wrath Is, third person singular of to be I sland, [1/land] n. a tract of land surrounded by water Isle, [ile] s. an island Is sue, [ish'shù] v. to come or send out; n. an event, end It, pro a thing spoken of before I tal'ick, a. relating to a kind of letters; relating to Italy It self, pro. it and self I'vy, n. the name of a plant

Jár. n. an earthern vessel; a harsh sound; v. to clash, disagree Jaw, a. the bone of the mouth Jay, n. the name of a bird Jeal'ous, a. suspicious, fearful Jaal'ous y, n. suspicion in love, &c. Je ho'vah, n. the Hebrew name for God, the Lord Jest, n. any thing ludicrous, a joke; v. to divert, joke Jew el, [ju'll] n. a precious stone, gem Joc'and, a. merry, lively, gay Join, v. to unite, combine Joilli ty, n. merriment, festivity Journey, a. travel by land or water Joy, a. happiness; v. to rejoice Joy ful, a. full of joy, merry Joy'less, a. destitute of joy Judge, n. one who presides in a court; an umpire; v. to decide Judge'ment, a. sentence, opinion Ju di'cial, a. belonging to a cause or trial, legal Jà dl'cious, a. prudent, wise Juce, n. sap in vegetables, fluid Juris dic'tion, n. legal authority Just, a. honest; ad. exactly Jus'tice, n. equity, right Jas'ti fl & ble, a.conformable to justice Jas'tl fy, v. to defend, clear, free Just'ness, n. justice, exactness

Keel, n. the bottom of a ship Keen, a. altarp, eager Keep, v. to retain, preserve Key, n. an instrument to open a lock; tone in musick Kick, n. a blow with the foot; v. to strike with the foot Kid, n. a young goat Kill, v. to deprive of life Kind, a. benevolent; n. general class, race, manner Kin'dle, v. to set on fire, inflame Kind'ness, n. benevolence, love

Min'dred, a. relation, affinity

King, n. a monarch, chief rules King dom, n. dominion of a king Kles; v. to salute with the line; n. t salute given with the lips Kite, n. a bird of prey; a fictitions bird made of paper Knee, s. joint of the leg Knel, n. sound of a funeral bell Know, v. to understand, recognise Knôwl'edge, n. skill, learning La bo'ri ous, a. diligent; tiresome Laboar, n. work, toil; v. to work La bour er, a. one who labours Lab'yr inth, [ like a] n. a maze, place full of windings Låd'der, n. a frame for climbing La'dy, n. title of respect, a woman Lag, v. to loiter, stay behind Lair, n. the bed of a wild beast Lake, n. a large inland water Lâmb, n. a young sheep ? Lame, a. crippled; v. to cripple La ment', v. to mourn, grieve [sonow Lâm en ta'tion, n. an expressi Lamp, n. a vessel which contains oil and wick for burning Land, n. earth; v. to set on shore Land'scape, s. prospect of a country Lane, n. a narrow street Lan guage, [lang'gwkij] n. human Lan'guid, a. weak, feeble Lan'guish, v. to grow feeble Lan'guör, s. want of strength lu Lan'guör, s. want of strength Lap, s. a seat; v. to wrap round; lick Lapse, s. a slip, errour, fall; s. w glide, fall by degrees Large, s. big, bulky, wide Lark, n. a small singing bird Lash, n. part of a whip; v. to scoure. strike; to satirise Läss, n. a girl, young woman Last, v. to continue; a. latest; ". ! mould for shoes Late, a. long delayed, last; ad.faria the day or night, lately La'tent, a. concealed, secret Lat'in, n. the Latin language; a.per taining to the Latin language Lat'ter, a. modern ; last of two Lau'da ble, a. praiseworthy Laugh, v. to make that noise which mirth excites; to scorn Låugh'ter, n. a merry noise Laurel, [lor/ril] n. a tree Lave, v. to wash, bathe, lade out Law, n. a rule, order, justice

Law'ful, s. agreeable to law Law'less, a. illegal, contrary to hat

unrestrained by law

Lawn, s. a plain; fine linen Lawn'y, a. pertaining to a lawn Lay, v. to place, settle Lead, a. soft heavy metal Lead, v. to guide; s. guidance Lea'der, n. a conductor Lėai, n. part of a tree, book, table, &c. League, n. a confederacy; three miles; v. to unite, join Lean, a. poor; v. to rest against Leap, v. to bound; n. a jump Learn, v. to gain knowledge Lear'ned, a. versed in science Lear'ner, n. one who is learning Lear'ning, a. literature, skill in any thing, erudition Least, ad. in the lowest degree; a. less than others Leave, v. to quit; n. permission Lec'ture, [t like tah] n. a discourse on any subject ; v. to instruct, reprimend [obliquely Adge, n. a ridge, row Leer, s. an oblique view; v. to look Left, s. opposite the right Lag, s. limb of the body Lè gal, a. according to law Leg'l ble, [g soft] a. easy to be read Leg'ls la tive, [g set] a. giving laws Lèg'is là tôr, [g soft] n. a law-giver Lend, v. to grant the use of Length, n. space from end to end Leng'then. v. to make longer Lên'î tŷ, n. mildness, mercy Lêss, ad. in a smaller degree Les'sen, v. to grow less, shrink Les'son, n. a task to learn or read Lest, conj. for fear that, in case that Let, v. to allow; hire out Lêt'têr, n. a written message; character of the alphabet Lev el, [lèv'vîl] a. flat; v. to make Lèv'î tỷ, n. lightness, vanity Li'â ble, a. subject to, not exempt Lib'êr âl, a. generous, free Lib êr âl'î tŷ, n. generosity Lib'er ty, n. freedom, exemption Li'cense, n. permission; v. to grant leave ; to permit Li cen'tious, a. unrestrained Li cen'tious ness, n. boundless liberty Lick, v. to touch with the tongue Lie, n. a fiction, falsehood; v. to tell a lie; to rest upon Life, n. animal being Life'less, a. dead. unanimated Lift, v. to raise up. elevate Light, n. that by which we see; a. not

heavy; bright; v. to kindle

Lighten, v. to flash with light Like, v. to approve; a. resembling: ad. in the same manner Like wise, ad. in like mannes Lil'f, n. the name of a flower Limb, n. a member, bough Lim'it, v. to restrain; n. bound Lim I ta'tion, n. restriction Limp, v. to walk lamely Lim'pid, a. clear, transparent Line, n. a string; extension; limit; v. to cover on the inside Lîn'ger, [g hard] v. to loiter Link, s. a ring of a chain; w. to unite Lin net, [lin'nit] n. a small bird Ll'on, n. a bold strong animal Lip, n. outer part of the mouth Liq uid, [lik/kwid] s. not solid, fluid; n. a fluid substance List, n. a roll; v. to enrol; hear Listen, v. to hearken, hear List'less ness, n. inattention Lit'er a ry, a. relating to learning Litter & thre, a. learning, reading Lit'tle, a. small; ad. not much Lit'tle ness, n. smallness; meanness Live, v. to be in a state of life Live, a. living, quick, active Live'll hood, n. means of living Leg is lattion, [g soft] n. the act of Lively a. brisk, gay; ad. briskly giving or passing laws [business Livery, n. clothes, a dress Lei sure, [le'zhure] n. freedom from Living, n. maintenance, support; ps. existing Lb, int. look! see! behold! Load, n. a burden; v. to freight Ldan, n. any thing lent, use Loarne, v. to hate, abhor Loath'come, a. abhorred Lock, n. part of a gun; an instrument to fasten doors, &c.; v. to fasten with a lock Lodge, v. to place; harbour Lof'th ness, n. height, pride, sublimity Log'ty, a high, proud, sublime Log'ick, [g soft] s. the act of reasoning with propriety Loi'ter, v. to linger, delay Lone, a. solitary, single, lonely Lône'lŷ, a. solitary, retired Long, a. having length, not short Look, v. to see; to seek for; n. a view; air of the face Loose, s. unbound; v. to unbind Loo'sen, v. to let loose, free Lôp, v. to cut short Lord, n. the Divine Being; title of honour; v. to domineer Lord'lv. a. proud. lefty; insolent Lord'ship a. the title given to lords Lôre, n. doctrine, learning

Lose, v. to suffer loss, fail

Lôse; n. damage, forfeiture
Lôt, n. portion, fortune; a field
Lôid, a. noisy, clamorous
Lôid, n. noisy, clamour
Lôve, n. a passion, friendship, kindness; v. to regard with affection
Lôve'lý, a. amiable, exciting love
Lôve, a. not high, humble; mean; ad.
with a low voice
Lôve'er, v. to sink; depress

Low, a. not high, humble; mean; ad. with a low voice
Low'êr, v. to sink; depress
Low'êr, v. to appear dark
Low'êr, v. to appear dark
Low'êr, a. humble, meek; mean
Lôy'âl tŷ, n. fidelity, submission
Lâ'cld, a. bright, shining, clear
Lâll, v. to compose to sleep
Lâ'ml narŷ, n. a body that gives light
Lâ'ml naôs, a. shining, bright
Lângs, n. the parts for respiration
Lûre, n. an enticement; v. to entice
Lârk, v. to lie in wait
Lus cious, [lâsh'âs] a. sweet, rich
Lâstre, n. brightness, gloss
Lâx â'rî ânt, a. plenteous
Lâx â'rî ant, a. plenteous
Lâx â'rî ant, a. voluptuous
Lux u ry, [lâk'shù rè] n. delicious
fare, profuseness

Lyre, n. a musical instrument

Ma chine, [må shène'] n. an engine
Måd, a. disordered in the mind
Måde, v. did make
Måd'mån, n. a. man deprived of his
Måd'nèss, n. fury, rage, distraction
Måg'lck, [g soft] n. enchantment; a.
performed by magick

performed by magick
Mag's trate, [g soft] n. a man invested with publick authority Måg nå nim'i tŷ, n. greatness of mind Mag nan'i mous, a. great of mind Mag nif'i cence, n. grandeur' Måg niffi cent, a. grand, splendid Måg'nî fy, v. to make great Mag'ni tude, n. greatness, bulk Maid, n. an unmarried woman Main, a. chief; n. the gross Main'mast, n. the chief mast Main tain, [mên tane'] v. to support Må jes'tick, a. august, grand Māj'es tŷ, n. dignity, grandeur Make, v. to form; force; gain Ma'ker, n. the Creator; one who makes or creates any thing

Male, n. the he of any species
Malav'ò lènce, n. ill will, spite
Mal'ice, n. hatred, malignity
Malifcious, a. full of malice
Malig'ni tỷ, n. malevolence
Man n. a human being
Man age, [man'idj] s. to govern

Man age ment, [man'idi ment] s. coaduct, frugality, care Mån'dåte, n. command, charge Man'ful, a. bold, stout, daring Man'gle, v. to lacerate Man hood, n. courage, resolution Ma'nî ac, n. a mad person; a. raging with madness Man'l fest, v. to show plainly; a.plain Man'i fold, a. many in number Mån kind', n. the human race Man'ış, a. manlike, firm [cious fool Man'na, n. a physical drug; a deli-Man'ner, n. form, method, habit Mån'nërs, n. behaviour, morals Man'sion, n. an abode, house Mån'tle, n. a cloak ; v. to cover Man à fac'ture, [t like tsh] v. to make by art; n. any thing made by art Man à fac'tà rer, [t like tsh] n. an artificer, workman Ma nure, v. to enrich; n. soil for land Mån'ý, [å like è] a. numerous Map, n. delineation of countries Mår'ble, a. made of or like marble; a. a kind of stone March, n. third month; movement; v. to move, wilk Mår'în êr, n. a seaman, sailor Mårk, n. a stamp; v. to note Mar'riage, n. the act of uniting a man and woman for life Mår'ry, v. to join in marriage Marsh, n. a swamp, bog, fen Mårsh'y, a. wet, swampy Mar tyr, [mar/tur] n. one who dies for the truth; v. to kill, slay Måsk, n. a disguise, cover Måss, n. a lump; church service Mås'så cre, n. murder, slaughter Må'ster, n. a ruler; v. to govern Må'ster ly, a. skilful, artful Mat, n. a texture of flags, &c. Match, n. a contest; marriage; a thing to catch fire; v. to suit Måtch'less, a without an equal Ma te'rl al, a. essential; corporeal Må te'rî åls. n. different parts Math è mat'i cal, a. relating to math ematicks Ma'tron, n. an elderly woman Måt/ter, n. substance; subject Må thre/, d. ripe, full; v. to ripen

Mėad. n. a kind of drink; meadow

May. n. 5th month; v. to permit Maze, n. confusion of thought

Ma'zt. a. confused, intricate

Me. pro. myself, not another

Må tů'rī tỷ, n. ripeness Måx'īm. n. general principle

Mèad'òw, n. grass-land

Mès'gêr, [g hard] s. lean, weak
Mésl, n. a repast; grain ground
Mèsn, s. low, base; n. measure, medium; v. to intend, design
Mès àn'dêr, v. to ran winding; n. a
winding; maze
Mès'n'ng, n. signification; intention
Mèsn'n'ess, n. lowness, sordidness
Mèsn'white, ss. in the time passing

between or before Meas'ur à ble,[s like zh] a. computable Meas ure, [mezh ure] n. rule, propor-

tion; v. to compute, allot Mè chấn'i cải, à done by art Med'dle, v. to interpose Me'dl ate, v. to try to reconcile Med'i cine, n. a remedy Med's tate, v. to contemplate, think Med i tation, n. deep thought Me'dî ûm, s. mean or middle state . Mèed, n. a reward, recompense Meek, a. mild, gentle, humble Méek'nèss, n. mildness, gentleness Meet, v. to assemble; a. proper, fit Meet'ing, n. an assembly [sad Mel'an chôl ŷ, n. gloom; a. dejected, Me'll ò rate, v. to make better Mel'low, a. soft, full ripe Mè lò di ons, a. full of melody Měl'ò dỷ, n. musick, harmony Melt, v. to make or become liquid Mêm'bêr, n. a limb, part, clause Mê mô'rî âl, n. a monument Mem'er y, n. remembrance Men, n. plural of man Me'nî âl, s. domestick ; n. a servant Mên'tal, a. intellectual Mên'tion, n. an expression; v. to ex-Mêr/chân dise, n. trade, wares Mêr'chânt, n. dealer in merchandise Mèr'ci ful, a. compassionate Mer'cy, n. pity, compassion Mère, a. that or this only Mè rìd'l an, n. mid-day; a line drawn from north to south Mer'it, n. desert; v. to deserve

Mèr'it, n. desert; v. to deserve Mèr'sèn gêr, s. carrier of a message Mès si'Aè, s. Christ the Saviour Mè tè èr, s. a luminous body Mè th'nkr', v. I think, it seems Mèth'ôd, n. order, regularity Mi'crè còsm, n. the little world; man Midday, n. noon

Mid'dle, n. the middle part; a. equally distant
Mid'night, n. middle of the night
Midst, n. middle

Mid'why, ad. in the middle Midr. n. air, look, manner Might, n. power, force Migh'ty, s. powerful, strong Mild, a. kind, gentle, soft
Mil dew, [mll'dh] n. a disease in
plants; spots on cloth, paper, &c.
Mild'nèss, n. gentleness, clemency
Mile, n. distance of 320 rods
Mil't ta ry, a. warlike, soldierly
Milk, n. the liquor with which animals feed their young
Mil'ky, a. yielding milk; like milk

mass teen their young Mil'ky, s. yielding milk; like milk Mill, m. an engine to grind [thousand Mill ion, [mll'yan] s. ten hundred Mim'ick, v. to imitate; n. one who imitates; s. imitative

Mind, n. intelligent power; v. to heed Mind ful, s. attentive, regardful Mine, n. a place where minerals are

dug; pro belonging to me Min'gle, v. to mix, unite Min's ter, n. an officer of state, or the

church; v. to give
Min'is try, n. office, agency
Min'istel sey, n. musick [hour
Min ute, [min'nit] n. 60th part of an
Min nite', a. small, trifling
Mir'à cle, n. a wonder
Mi rhe'à lous, s. done by miraele
Mirth, [mèrth] n. merriment
Mis an'thrò py, n. hatred of mankind
Mis ap pil ca'tion, n. application to a

wrong purpose
Ms āp piy, v. to apply wrongly
Ms be hav/oār, [ioār like yār] n. ill
conduct, bad practice
Ms chr'ry, v. to fail, miss, err
Ms'chlef; n. harm, hurt, injury
Ms côn'dāct, n. ill behaviour
Ms dèed', n. an evil action
Ms'ôr à ble, a. unhappy; mean
Mis'ôr ble, a. unhappy; mean
Mis'ôr ŷ, n. wretchedness
Ms fôr'tône, [t like tsh] n. ill luck
Ms gulde', v. to direct wrong
Ms in fôrm', v. to dece ve
Ms lèad', v. to lead wrong
Ms râce', o. to place wrong
Ms râce', n. tamult, disorder
Miss, v. not to hit; n. an unmarried
woman

Mistrast', v. to suspect, doubt; s. diffidence, suspicion
Mis'ty, a. cloudy, obscure
Mit'l gate, v. to alleviate
Mit l ga'tion, s. alleviation
Mix, v. to mingle, join, unite
Mix'tare, [t like tsh] s. things mixed
Möb, n. a crowd; v. to harass
Möck, v. to ridicule; a. false
Möde, s. form, state, method

Mis'sion, n. commission, legation
Mist, n. a low thin cloud, for

Mis take', n. an errour ; v. to err

Mis'trèss, n. a woman teacher

Môd'êl, n. z copy; v. to shape Môd'èr àte, a. mild; v. to restrain Môd èr à'tion, n. forbearance of extremity, mildness

Mod êrn, a. recent, not ancient
Môd êst, [ê like î] a. discreet
Môd ês tỷ, [ê like î] n. decency
Mod u la tion, [môd jù là/shān] n.

sound modulated, proportion Molettare, [t like tsh] n. dampness Molettare, [t like tsh] n. dampness Molettare, ex include; particle of time Mo'ment a rg, a. not lasting, short Mon'arch, n. a sovereign, king Mon'arch, n. a sovereign, king Mon'ay n. coined metal for traffick Monk, n. one who lives in a monastery

Mo not'o nods, a. having a sameness of sound Mo not'o not, n. uniformity of sound Mon'ster, n. something unnatural Mon'strode, a. unnatural, strange Month, n. 12th part of a year

Môn'à mênt, n. a memorial, tomb Môod, n. disposition, temper of mind;

a term in grammar

Môon, n. the great luminary of night

Môr'âl, a. upright, good

Môr'âl îst, n. a teacher of morality

Mo rall'1 ty, n. the doctrine of the du-

Môr'âls, n. the practice of moral duties Môre, n. a greater quantity Môre ôvêt, ad. also, likewise [day Môrn, Môr'nîng, n. first part of the Môr'rôue, n. the day following Mor sel, [môr'sīl] n. a small piece Môr'tâl, a. human; deadly, violent;

n. a human being
Mortt fl cation, n. gangrene
Mortt fy, v. tc corrupt; humble
Moss, n. a substance growing on trees.

&c.; v. to cover with moss
Môs's, a. covered with moss
Môs's, a. to greatest quantity
Môte, n. a particle of matter
Môth'ër, n. a parent
Mô'tion, n. the act of moving
Mô'tive, n. reason of an action
Mô'to, n. a sentence added
Môuld, n. mouldiness; earth; form;

v. to shape, model
Moul'der, v. to turn to dust
Mount, a. hill; v. to ascend.
Mountain, n. a large hill
Mountain, n. a large hill
Mountain, v. to grieve, lament
Mourn'er, n. one who mourns
Mourn'ful, a. sorrowful. sad
Mourn'ful, n. grief; dress of sorrew

Month, n. the aperture in the head Month, v. to grumble; chew Move, v. to change place, stir Move'ment, n. manner of moving Mach, n. a great deal; a. large is quantity; ad. greatly Mat'fle, v. to wrap up, hide

Male, n. an animal of the horse kind
Male, n. an animal of the horse kind
Male it form, a. variously shaped
Mal ti plic ity, [c like s] n. more than
one, a great variety

Mål'ti ply, v. to increase in number Mål'ti tåde, n. a great number Må nål'i cènce, n. generosity Mår'dër, n. the act of killing unkwfully; v. to kill, slay [fully

Mār'dēr ēr, n. one who kills unlaw-Mār'dēr oās, a. guilty of murder Mār'mār, v. to grumble; n. noise Māse, v. to study, ponder; n. the pow-

er of poetry; thought
Måsh/röom, n. a spungy plant
Mås/ck, n. harmony
Mås/kèt, [è like i] n. a hand-gus
Måst, v. to be obliged; to mould
Måte, a. alterable, unsettled
Måte, a. silent, dumb
Måttn oås, a. seditious, tumultuom
Måtå il, t like tshj a. reciprocal
Måt. n. belonging to me

Mh'th âl, [t like tsh] a. reciprocal
My. pro. belonging to me
Myr'l âd, n. ten thousand
Myrrh, [mer] n. an aromatick gun
Myr'tle, [ŷ like ê] n. a kind of tree
Mŷ sêlf', pro. I myself, I only
Mŷs tê'f oñs, a. full of mystery
Mŷs'tlck, a. obscure; secret

Na ked, [nå/kid] a. uncovered, bare Na ked ness, [nå/kid nës] n. a want

of covering; plainness
Name, n. a title; v. to utter, call
Name/less, a. without a name
Nar ration, n. a narrative, histor;
Nar/rative. n. a history; a. relating
Nar/row, a. of small breadth
Natal, a. relating to nativity

Na'tion, n. a body of people united under one prince or government Na tion al, [nash'an al] a. publick

Na'tive, q. natural. original; n. one born in any place Na tiv'i ty, n. birth

Nat u ral, [nåt/tshå rål] a, produced by nature; tender, easy

Na ture, [nà/tshùre] n. the native state of any thing, disposition Naught, a. bad; n. nothing [ter Nāv î gà/tion, n. act of passing by war Nay, a.d. no, by no means Nèar, a. close; a.d. not far off Nèat, a. elegant, clean, pure

Met'ness, n. cleanliness, elegance Nec'es sa ry, [c like s] a. needful No ces'si toùs, a. needy, in want Ne ces'si ty, n. compuision; want Neck, n. part of the body Reed, n. necessity; v. to want Need'tui, a. necessary Need less, a. unnecessary Nee'dy, a. poor, necessitous Neg lect', v. to omit; n. negligence Neg ii gence, n. carelessness Neg'il gent, a. careless, heedless riego ti a'tion, [ti like she] n. a treaty Ne gro, n. a black man, African Neigh bour, n. a near dweller Neigh bodr hood, n. place adjoining Nei Ther, conj. not either, no one Nerve, n. an organ of sensation Nest, n. a bed for birds; an abode Net tle, n. a stinging herb Neu tral'i ty, n. state of indifference Nev er, ad. at no time [ing that Nev er The less', conj. notwithstand-New, [nu] a. fresh, modern, late News, [nuze] n. fresh accounts Next, a. nearest in place Nice, a. delicate; accurate Nigh, a. near; ad. closely Night, n. time of darkness Night'in gale, n. a small singing bird Night'ly, a. done by night; ad. by night; every night Nine, a. one more than eight Nine teen, a. nine and ten Nip, v. to pinch; blast No, ad. a word of denial; a. not any No bil'l ty, n. persons of high rank No ble, a. illustrious, exalted; n. one

of high rank
Noble man, n. a man of high rank
Nod, n. a motion with the head; v. to

bend the head
Noise, n. any kind of sound
Noise, n. any kind of sound
Noise, a. not any, not one [ing
Non ex is'tonce, n. state of not existNon'sense, n. unmeaning language
Noon, n. the middle of the day
Noon day', n. mid-day; a. meridNoon'ttde, ional
Nor. conj. neither, not even
Not'Thern, a. towards the north
Nose'gay, n. a bunch of flowers
Nos'train, n. a medicine
Not, ad. a word of denying

Note, n. a mark, notice; written paper; v. to observe, set down
Nothing, n. not any thing
Notice, n. information, remark
Notion, n. thought, sentiment
Noto'rl ous, a. publickly known

Not with standing, conj. nevertheless Nought, n. not any thing Nought, n. not any thing Nought, n. to support, cherish Nourish, n. tood, sustenance Noviel tj, n. newness, innovation Now, ad, at this time Nox ious, [nourish and nourish nous] nourish is ance, n. something offensive Namber, n. many; v. to count Namber, n. many; v. to count Nam ber less, a. innumerable Namber ods, a. containing many Napitial, a. pertaining to marriage Narse, n. one who has the care of amother; v. to feed, bring up

Nur'ser ŷ, n. the act of nursing; plantation of young trees [lady Nŷmph, n. a goddess of the woods; a

O. 'Oak, n. the name of a tree Oar, n. instrument for rowing ₩ath, n. an affirmation Ob du rate, [8b'jù rate] a. impenitent O bè'dl ence, [d like j] n. submission O be'dî ent, [d like j] a. submissive O be y', v. to submit to ployed Object, n. that on which we are emObject, n. to oppose
Objection, n. opposition
Ob I gattion, n. duty; contract Oblige, v. to compel; gratify Oblit'er ate, v. to efface, destroy O bliv'î on, n. forgetfulness [offensive Ob nox ious, [ôb nôk/shus] a. liable; \*Ob scène', a. immodest, offensive 'Ob scure', a. dark; abstruse Ob scu'rl ty, n. darkness, privacy 'Ob sêr'vâ ble, a. plain, visible Ob ser'vant, a. attentive \*Ob sêr vå/tion, n. a remark, note 'Ob serve', v. to obey; watch Ob server, n. one who observes 'Ob'stà cle, n. a hinderance Ob/stl na cy, n. stubbornness Ob'sti nate, a. stubborn, fixed Ob stråct', v. to hinder, retard Ob struc'tion, n. a hinderance Ob thin', v. to gain, acquire Ob'vî ous, a. evident, plain Oc ca sion, [ôk kā/zhūn] n. a cause, opportunity; v. to cause Oc ca sion al, [ôk kả/zhun âl] a. incidental, casual, accidental Oc cu pa'tion, n. trade, business

\*Oc'cu py, v. to use; employ

Oc cur', v. to happen, appear Oc cur'rence, n. incident

Ode, n. a lyrick poem
O'dl ous, a. hateful; abominable

O'doar, n. scent, fragrance

Of, [ov] pr. concerning, by, in

O cean, [b'shan] n. a large body of wa-

ſter

Off, ed. from; signifying distance Of fence', n. crime, transgression Of fend', v. to make angry, injure Of fen'der, n. one who offends Of fen'slve, a. displeasing, hurtful Offer, v. to present; n. proposal \*Offer ing, a. a sacrifice, oblation Office, n. publick employment Of fi ci ate, [of fish'e ate] s. to discharge an office, perform Of fl'cious, a. over forward; kind \*Off'spring, w. children, propagation Off. 80f ten, ad. frequently \*Orten times, ad. often, frequently Oh, int. denoting pain or surprise Oil, n. the juice of olives, &c. \*Oint'ment, s. unctuous matter 'Old, a. ancient, not new \*Ol'ive, n. a tree, its fruit. O mit', v. to leave out, neglect Om nip'o tence, n. almighty power. Om nip/ò tent, a. almighty Om ul pres'ence, s. the quality of [place being every where present \*Om ni present in every Om ni sci ence, [ôm nîsh'ê êns] n. infinite wisdom or knowledge Om ni sci ent, [om nish'è ent] s. infinitely wise, all-knowing On, pr. upon; ad. forward Once, [wins] ad. one time; formerly One, [win] a. single, any 'On'ly, ad. barely, simply On'ward. ad. forward Ope, O'pen, v. to unclose, divide; a. unclosed; plain. sincere O'pen Ing, n. an aperture, way O'pen ness, n. plainness, clearness \*Op'er ate, v. to act, perform 'Op er a'tion, n. agency, effect O'pl ate. n. a medicine causing sleep O pin ion, [o pin'yan] n. sentiment Op ph'nent, n. an antagonist \*Op por th'ni ty, n. fit place; time "Op pose', v. to act against, resist Op/po site, a. contrary, adverse; n. an opponent, adversary Op po sition, n. resistance Op press', v. to injure, subdue Op pressision, n. cruelty, severity Op pres'sive, a. inhuman, severe Op presses, n. one who oppresses
Op'ù lênce, n. wealth, affluence Op'à lent, a. rich, wealthy Or, conj. either Or ange, [or/rlni] n. a kind of fruit O ration, n. a speech, address Or'a tor, n. an eloquent speaker O ver tarn', v. to destroy; overest Orb. n. a sphere, circle [moves O ver whelm, v. to crush, subdus Or'hit, n. the line in which a planet Owe. v. to be indebted

Or dain', v. to appoint, establish

Or'der, v. to bid : n. command : mis Or'der ly, a. metnodical, regular Or'di na ry, a. common; n. a judga Or di na tion, n. act of ordaining Or'gan, n. a musical instrument O'ri ent, a. rising; eastern; bright Or'l gin, n. beginning, source Orlg'i nal, [g soft] a. first, primitin; m. first copy, beginning O rig'l nate, [g.soft] v. to bring into existence, arise, spring Or'na ment, s. decoration, embel lishment; v. to adorn, embellish \*Or na meu'tal, a. tending to adorn Or phan, n. a fatherless or mother less child . s. bereft of parents Os ten ta'tion, n. vain show Os ten tatious, a. vain, boastful OTH'er, pro. not the same OTH'er wise, ad. differently Ought, v. to be obliged, should Our, pre. pertaining to us "Our selves', pro. we, us, not other \*Out, ad. not within; at a loss 'Out'cast, n. an exile, one rejected \*Out'rage, n. violence, mischief \*Out run', v. to exceed in running \*Oåt/side, n. external part Out strip, v. to outgo, excel Out vie', v. to exceed, surpass Out ward, a. external, foreign, apparent; ad. to the outer parts 'Out weigh', v. to exceed in weight O'ver, pr. and ad. above; across O ver awe', v. to keep in awe O ver bal ance, v. to prepond rate O ver bear', v. to subdue, repress O ver charge', v. to burden, cloy; ! charge too high O ver come', v. to subdue, conquer O ver flow, p. to run over; deluge O'ver flow, n. an inundation O ver grow. v. to grow beyond the natural size O ver heat', v. to heat too much O vēr joy', v. to transport O vēr jook', v. to view, superintend peruse. neglect, slight O ver pay', v. to pay too much O ver paw'er, v. to oppress O ver run', v. to ravage; overflow O ver seer', n. a superintendent O ver set', v. to overturn O ver spread', v. to cover over O ver take'. v. to come up with O ver throw, v. to overturn; ruly O'ver throw, n. a defeat, ruin

Owl, cowlet, n. a kind of bird

Doon, v. to claim, acknowledge; pro. Partic i pa/tion, c likes]n.a partaking \*Ox, n. a quadruped for draught

Pice. v. to move slowly; to measure Part'let, n. a hen; a ruff or band by steps; n. step, gait På clf'ick, a. mild, gentle Page, n. one side of a leaf; an attendant; v. to mark the pages Påg'eånt, [g soft] a. showy; n. a show Påg'eån try, [g soft] n. pomp, show Pail, n. a vessel for water, &c. Pain, n. sensation of uneasiness Pain ful, a. afflictive, full of pain Paint, v. to represent, colour, describe; n. colours for painting Pain'ter, n. one who paints other Pair, n. two things suiting one an-Pål'ace, n. a royal house Pål'ate, n. the organ of taste Pále, a. faint of lustre, wan Pall, n. a mantle of state; covering for the dead ; v. to cloak ; cloy Pal Il ation, n. an extenuation Pai'lid, a. pale, wan, weak P&Im, n. a tree; part of the hand; tri-umph; v. to cheat [feeling Palisy. n. a privation of the sense of Pam par, v. to feed luxuriously Pan é gýr/ick, [ỷ like ê] n. a eulogy Pang, n. violent and sudden pain Pant, v. to palpitate; to long Pan'ther, n. a wild beast, a lynx Ph/per, n. substance made of rags Par'a ble, n. a similitude Par ade', n. military order; show Par'à dise, n. a place of felicity Pår'à graph, n. part of a discourse Pår à lyt'i câl, a. palsied Par a mount', a. superiour; n. the chief Par'a phrase, n. an explanation in many words, loose interpretation Par cel, [par/sil] n. a small bundle, Peace/ful ness, n. quietness, ease lot; v. to divide into portions

Pår'l tŷ, n. equality, likeness Park, n. ground enclosed for deer, &c. Par'lla ment, n. the chief assembly of England; king lords, and commons Par'ox yem, n. a 🚁, disorder Part, n. a share; v. to separate Pår take', v. to participate, share Pår ta'ker, n. an associate, sharer Pår'tial, a. unjust, inclined to favour one party more than the other Pen, n. an instrument for writing Par tl al'l tf, [tl like she] n. injustice Pen'cil. n. an instrument for painting Pår tlc'i påte, [c like s] v. to partake | Pên'dênt, a. hanging, jutting out

På'rent, s. a father or mother [thus (

Pårch, v. to scorch, dry up

my own, his own [longs Par'tl cle, n. a small portion.

One neer, n. one to whom a thing be- Par the'a lar, a. individual, singular n. a single instance or point Par tl'tion, n. the act of dividing Part'ner, n. partaker, sharer Pår tridge, n. a bird of game Party, n. a select assembly Pass. v. to go beyond : enact Pas sage, [pas'sidj] n. act of passing; a narrow street; part of a book Pas sen ger, [pas'sin jur] n. a traveller Pas/sion, n. loye, anger, ardour Pas sion ate, a. moved by passion Passive, a. unresisting, meek Past, pa. gone through, spent Pas'time, n. recreation, diversion Pås'tor ål, n. a rural poem; a. rural Pås'tùre, [t like tsh] n.land for grazing Patch, v. to mend; n. a piece På ter nål, a. fatherly; hereditary Påth, n. way, track, foot-road På thet'ick, a. affecting, tender Pa'tience, n. endurance, calmness Pa'tient, a. mild, resigned; n. a sick person under the care of another Parti arch, n. the father or ruler of a family; a superiour bishop Patri cian, [på trìsh'un] n. a nobleman Pàt'ri môn y, n. an estate possessed by inheritance Patri St, n. a lover of his country På/tri ot ism, n. love for one's country På/tron, n. an advocate, supporter Pause, v. to wait; n. a stop Paw, n. the foot of a beast Pay, n. wages; v. to discharge a debt Pay'ment, n. the act of paying Pea, n. a kind of pulse Peace, n. rest, respite from war Peace'à ble, a. quiet, undisturbed Peace/ful, a. pacifick, quiet Pèal, n. a loud sound Pearl, n. a gem; film on the eye Pår'don, v. to forgive; n. forgiveness Pearl'y, a. abounding with pearls; resembling pearls [bour Pēas'ant, n. one who lives by rural la På rån'thè sis, n. a sentence included Pëb'ble, n. a sort of stone Pë cu'll ar, a. particular, proper Pë cu ll ar'i ty, n. particularity

Pěd'an trý, n. pedantick behaviour Peep, v. to look slily; n. a sly look Pèer, n. an equal ; nobleman Peer'less, a. having no equal; noble Pee'vish, a. irritable, cross Pelt, n. a skin; v. to throw at

Pla's trate, v. to pierce, affect Pen è trà tion, n. a piercing, sagacity Pen'l tence, a. repentance Pen'l tent, a. repentant, contrite for sin : s. one sorrowful for sin Pen'sion, n. a yearly allowance Pen'sive, a. serious, serrowful Pèo'ple, n. persons in general; v. to stock with inhabitants Per cei'va ble, a. perceptible Per ceive', v. to discover, see

4 Per cepti ble, a. such as may be seen Per ception, s. idea, view, knowledge Per ceptive, a tending to perceive Perch. a. a fish ; five yards and a half ; v. to sit or roost as a bird

Per cas'sion, n. a striking; sound Perfect, a. complete; v. to finish Per fection, s. a perfect state Per fid ious ness, [per fid yas nes] n. treachery

Per form', v. to execute, do Per for mance, n. act of performing Per fame, v. to scent Per hape', ad. peradventure Per il ous, a. dangerous Pèri od, n. a circuit, end, full stop Pêr'ish, v. to decay, die Pêr'ma nent, a. lasting, constant Per mission, n. grant of liberty Per mit', v. to allow, suffer Per ni'cious, a. destructive

thing directly upright Per'pe trate, v. to commit, act [tinual Per pet u al, [per pet/tshu al] a. con-Per plex', v. to disturb, vex Per plex's ty, n. intricacy, difficulty Per'se cute, v. to harass, vex Per se ch'tion, n. act of persecuting

Pêr pên dîc'h lâr, a. upright; n. any

Per se ve rance, n. steadiness in pursuit, firmness, resolution Per se vere', v. to persist, go on Per sist', v. to continue, persevere Per'son, n. a human being [character Per'son age, [a like i] n. a person; Per'son al, a. pertaining to a person Per spec'tive, a. relating to vision, op-

tical; n. a spying-glass Per spi cu'i tỷ, n. clearness, plainness Per suade', v. to influence Pè ru'sal, n. the act of reading Pè rase', v. to read, examine Per vade, v. to pass through Per verse', a. obstinate, petulant Per verse'ness, n. petulance Per vert', v. to distort, mislead Pest, n. plague, pestilence Pe tition, s. request; v. to solicit Petrify, v. to change to stone Pet'ty, e. small, inconsiderable

Phân'tâm, s. a spectre, ghost Phoas ant, n. a bird of game Phè nôm'é nôn, w. an appearance Phil's mel. Phil o me'la, { s. the nightingale Phi loc's pher, n. one who is skilled

in philosophy
in philosophy
Philosophick, a belonging to phi
Philosophick, losophy, raiseal
Philosophy, n. knewledge asterd
or moral, reasoning

Phos/phor, n. a chemical substance which, when exposed to air, taker

fire; the morning star Phrase, s. a mode of speech Phrèn'sy, n. madness, frantickness Phy stcian, s. one who professes the art of healing

Phys'ick, s. medicine, remedy Pick, v. to choose, select Pic'ture, [t like teh] n. resemblance in Piece, n. a part; v. to join, add Pièrce, v. to penetrate, affect Pi'e tŷ, n. duty to God and parents Pig eon, [pld'jin] n. a kind of bird Pile, n. a heap; v. to heap Pil grim, a. one who travels to secred

laces for devotion Pil/lår, n. a column, support Pillow, n. something to lay the head Pi'lot, a. one who steers a ship

Pinch, v. to squeeze, gripe
Pine, n. a tree; v. to languish
Pin ion, [pin/yan] n. the wing of a
fowl; fetters; v. to bind Pl'ous, a. devout, religious Pipe, n. a tube, instrument Pi<sup>7</sup>rate, n. a sea-robber

Pit, sa. a hole; abyse; the grave Pitch, v. to fix; light; n. the resin of the pine ; degree Pit'l ful, a. tender; despicable

Pit'l less, a. devoid of pity Pit'tance, n. a small allowance Pit'y, a. compassion, sympathy; v. to compassionate misery Place, v. to put. fix; n. locality

Plac'id, [c like s] a gentle, mild Plague, n. pestilence; v. to afflict Plain, a. smooth; artless; clear Plaint. n. lamentation, cry Plain'tive, a. mournful, sorrowfill Plan, n. a scheme; v. to contrive Plan'et, [e like l] n. a star Plan'e ta ry. a. pertaining to planets Plant, n. a vegetable production; c.

to set, fix, cultivate Plan tation, n. a place planted Plastick, a. able to form Plate, n. wrought metal; a dish to est Piausi bil'i ty, n. appearance of right

Place, a. to perform; n. amusement Placeful, a. sportive, gay Po'per f, a. the popish religion Ples, s. the act of pleading, excuse Plead, v. to argue, defend, discuss Pleasant, a. delightful, cheerful Pleas'ant ness, n. delightfulness Please, v. to delight, gratify Plêas ûr à ble, [s like zh] a. delightful Pleasure, [s like th] n. delight Plè bè'ian, [i like y] a. common, vul-gar, law; n. one of the lower people Plèdgs, v. to pawn; n. a pawn Ple ia des, [phé'yà dès] n. a northern constellation Plen'i tade, n. fulness, abundance Plen'tl'ful, a. copious, abundant Plen'tl', n. abundance, fruitfulness Pll'ant, a. bending, flexible Plough, n. an instrument of husbandry; v. to turn up with a plough Plough man, n. one that ploughe Plück, n. a pull; v. to snatch, strip Plumage, [a like 1] n. feathers Plume, n. a feather; v. to adjust feathers; adern; to strip [pencil Plam/met, [e like i] n. a weight or Pla'my, a. covered with feathers Plan/der, n. pillage; v. to rob by force Plange, v. to dip, dive; n. the act of putting under water Pla ral'i ty, n. a number more than one; a number greater than any other, but less than half Po'et, n. a writer of poems, inventor Pò åt/1 cål, } a. pertaining to poetry
Pò åt/1ck, } a. pertaining to poetry Pô'è trŷ, n. metrical composition Point, n. a sharp end; degree; aim; stop; v. to sharpen; direct; note Poise, v. to balance; n. a balance Pol'son, n. that which destroys life; v. to infect with poison . Pol'san ous, a. venomous, destructive Pole, n. extremity of the earth; perch; piece of timber Pôl'i cỳ, n. management, prudence Pol'lah, v. to brighten; civilize Pôl'ish er, n. one who polishes Po lite', a. elegant of manners Po lit'l cal, a. relating to politicks Pol'l tick, a. political, cunning Pôl'i ticks, n. science of government Pavi ty, n. form of government Pal late, v. to defile, corrupt Pomp, n. splendour, pride Pôm'pous, a magnificent, grand Pond, n. a small pool or lake Pon'der, v. to consider, muse, think Pool, n. a standing water, lake

Poor, a. lean; not rich; mean

Poor ness, n. poverty, indigence

Pôp/lår, n. the name of a tree Pop'a lar, a. pleasing to the people Pop to the people Port, n. a harbour ; aperture Pôr'ti cò, m. a covered walk, piassa Portion, n. a part, allotment Po sition, n. a situation, rule Pas'i tive, a. certain, absolute, real Pås sèssi, v. to have as an owner Per ses sion, n. the state of owning or having in one's own power Pos ses sor, m. an owner, mastes Pos si bil'î ty, n. a thing possible Poe's ble, a having the power to be or do, likely feenger Plet, n. office; piece of timber; mes-Plet ter'i ty, n. descendants Post pone, v. to put off, delay Posture, [t like tsh] n. position Po'tent, a. powerful, mighty Pour, v. to empty liquids; to flow Pôv'er tỷ, n. indigence, want Pow'er, n. authority, ability, force Pow'er ful, a. petent, efficacious Praciti cal, a. relating to action Prac'tice, n. habit, use, method Prac'tise, v. to do, perform, exercise Praise, n. renown; v. to commend Prate, v. to talk idly, tattle Pray, v. to entreat, ask, implore Pray'er, n. a petition to Heaven Preach'er, n. one who preaches Pre'am ble, n. an introduction Pre cau'tion, n. preservative caution Pre cede/, v. to go before Prêc'è dênt, [c like s] n. example Pre'cept', n. a command, rule Pre cinct', n. an outward limit Precious, a valuable, cestly Prec'l pice, [3 like s] n. a perpendicular declivity, a steep Prè cip'i tan cỷ, n. rach haste Pre cip'i tate, v. to cast down Prè cîp'i tâte, a headlong, hasty Prè cise', a. nice, exact, formal Prè clude, v. to shut out, hinder Prêd è cês'sôr, n. one going before Pre destine, v. to decree beforehand Prè dîc'à mênt, n. a class, state, kind Pre det', v. to foretell Pre dom'i nant, a. prevalent Pre em'l nence, n. superiority Pre fer', s. to regard more Prêf'êr à ble, ø. efigible before another Prefer ence, n. act of preferring Pre fer ment, s. advancement Preg'nant, a. fertile, teeming Prej a dice, a propossession, injurys v. to fill with prejudice Prej à di'cial, a. hurtful; opposite

Pre lim'i na ry, a. introductory Prè ma tare', a. too hasty, too early; ripe too soon forehand Prè med i ta'tion, n. meditaing be-Pre oc'ca py, v. to occupy first Prep & ration, n. act of preparing Pre par'a tor y, a. introductory Pre pare', v. to make ready, form Pre pon'der ance, n. greater weight Prè pôn'der ate, v. to outweigh Pre poster ous, a. absurd, perverted Pre scribe', v. to order, direct Pre scription, n. medical receipt; custom, rule, limitation Pres'ence, n. a being present; mien Près ent, a. not absent; n. a gift Prè sent', v. to give, exhibit Près er va'tion, n. act of preserving Prè sèrve', v. to save, keep, defend; n. fruit preserved with sugar Près'i dent, n. one at the head of a society, gove nour; the chief magistrate of the United States Prèss, v. to squeeze, urge; force; n.

ries, v. to squeeze, ange; torce; n. an instrument for pressing
Pres sure, [presh'share] n. force
Pre same', v. to suppose, affirm
Pre samp'tion, n. conjecture, pride
Pre samp'tion, n. conjecture, pride
Pre samp'tions, [t like tsh] a. haughty
Pre samp pose', v. to suppose beforehand
Pre tance', n. an assumption
Pre tance', n. an assumption
Pre tance', n. a Roman judge
Pre tance', n. a Roman judge
Pre'tor, n. a Roman judge
Pre'tor ship, n. office of a pretor
Pre val', v. to overcome, induce
Pre'v'à lênt, a. predominant
Pre vent', v. to hinder, obstruct
Pre'v' ods, a. antecedent, first
Prey, n. something to be devoured; v.

to feed upon by violence; corrode Price, n. value, estimation Prick, v. to pieace, spur Pride, n. self-esteem, haughtiness Priest, n. one who officiates in sacred offices

Priest'oraft, n. religious fraud Pri'mā rŷ, a. principal, original Prime, a. early; first; n. the dawn;

best part; spring of life
Prim'tive, a. ancient, original
Prim'rèse, n. the name of a flower
Prince, n. a sovereign; king's son
Prince'ly, a. royal, noble, generous
Princèss, n. wife of a prince

Prîn'ci pâl, a. chief, essential; n. a head or chief man; capital sum Prîn ci pâl'î tỷ, n. sovereignty Prîn'ci ple, n. original cause; tenet Prîs'on, n. a place of confinement Prîs'on êr, n. one under arrest

Private, a. secret, alone, not open Privil lège, [è like i] n. immunity, publick right; v. to grant a privilege Priviy, a. private, secret

Privy, a. private, secret
Prize, n. a reward; v. to value
Prob å bil'I tỷ, n. likelihood
Prob'à ble, a. likely, like to be
Pro bà'tion, n. proof, trial
Prob'I tỷ, n. honesty, sincerity
Pro ceed', v. to go on, prosecute
Prò ceed'lng, n. a transagion
Pro ce'sion, n. a solemn train
Pro claim', v. to publish, tell
Pro cras tì nà'tion, n. delay, stop
Pro chre', v. to obtain, manage
Prod'I gå, n. a spendthrift; a. profus)
Pro dig'ioùs, [g soft] a. amazing
Prod'I gå, n. a monster, wonder
Pro dic'e', v. to bring forth
Prôd'ace, n. product, profit, fruit
Pro dac'tion, n. the act of producing
Pro dic'tion, n. the act of producing
Pro dac'tive, a. fertile, generative
Pro 'fane', a. wicked, not sacred; v.

to violate, pollute
Prò fèss', v. to declare openly
Prò fès'sion, n. vocation, calling
Pròf'fèr, n. an offer made, essay
Pro fi cien cy, [prò fish'èn sè] n. sò

vancement, improvement Prof'it, n. advantage; v. to gain Prôf'ît à bie, a. lucrative, gainful Pro found, a. deep, learned, low Pro fuse', a. lavish, wasteful Pro fu sion, [pro fu'zhun] n. lavishnes Prog'ress, n. course; improvement Prò grès'sion, n. progress, incresse Pro gres'sive, a. going forward Proj oct, n. scheme, contrivance Prò ject', v. to contrive; jut out Prò long', v. to lengthen, put off Prò mis cù oùs, s. mingled, confusel Prom'ise, m. declaration; v. to assure Prôm'ôn tôr ŷ, n. a cape, high land Pro mote', v. to forward, exalt Prompt, a. ready; v. to assist Prone, a. inclined, sloping Pro'noan, n. a word used for a noun Pro nounce', v. to speak, utter Pro nun ci a'tion, [ci like she] n. the

act or mode of utterance Proof, n. test, evidence; impenetri-

bility; a. impenetrable
Prop'à gate, v. to increase, extend
Prop'à gate, v. to increase, extend
Prop'à gate, n. producer, spreader
Pro pan's! tỷ, n. inclination
Prop'èr, a. peculiar, fit, just
Proph'èt, n. quality; possession
Proph'èt, là like i n. a foreteller of
Pro phêt'îck, a. foretelling events
Pro plêt'ious, a. favourable, kind

Pro por'tion, m. ratio, equal part Pro partion & ble, a. adjusted, fitted Pro po'sal, a. a proposition Pro pose, v. to offer to the considera-Prop o st tion, n. a thing proposed Pro pri'e ter, n. possessor in his own Par'port, n. a design; et to intend right Pro pri'e ty, s. right; accuracy Prese, a language not confined to fixsue Prås's cates v. to pursue, continue; Pros è cu'tion, n. a pursuit ; process Prôs'è cu tôr, n. one who prosecutes Pros sect, n. a view; reason of hone Pros per, v. to be successful Pros per'l ty, n. good success Proa per ods, a. successful Pros'ti tate, v. to debase, make common; a.vile; a. a hireling, mercenary Prograte, v. to throw down Pro tect', v. to defend, save Prò tèc'tion: n. defence, shelter Prò têc'tar, n. defender, helper Prò tract', v. to delay, lengthen Proud, a. elated, arrogant, lofty Prove, v. to evince; to try Prov'erb, n. a maxim, common saying Pro vide', v. to procure, supply Pro vi'ded, conj. if, on condition, upon these terms; pa. furnished Prov's dence, n. divine superintendence, foresight, frugality Prov I den'tial, a. effected by provi- Queen, n. the wife of a king Province, n. a region, office Pro vin'cial, a. relating to a province n. a spiritual governour Prò vis'ion, [s like zh] n. a providing; Prov b ch'tion, n. a cause of anger Pro voke', v. to rouse, enrage, vex Prow'esa, n. bravery, courage, valour Prowl, v. to rose about, plunder Prů dênce, n. wisdom, discretion Prå/dent, a. practically wise [dence

Psål'mist, n. a writer of psalms Pubil ch'tion, n. the act of publishing Pab'lick, n. the body of a nafton; the people; a. common; not private Pab'lish, v. to make known Paff, v: to swell with wind; n. a blast of wind; any thing light and porous; undeserved praise

Pru den'tial, a. upon principles of pru-

Psalm, n. a holy song, sacred hymn

Pry, v. to inspect officiously

Pall, v. to draw; n. act of pulling Panc'tà al, [t like tsh] a. exact, nice Plue và a'tion, [th like tshà] s. the act or method of pointing Pån/Ish, v. to chastise, whict Pan'lek ment, n. chastisement Ph'ph, n. a scholar; apple of the eye | Râm'ble, v. to rove, wander.

Pår/chase, v. to buy; n. a thing bought Pare, a. unsullied, clear, clean [tion | Pu'ri fy, v. to make pure; clear dera- | Pu'ri to n. cleanness, innocence Par ple, a red tinctured with blue Par pose, a. intention; v. to design Parse, n. a small bag for money Pår sh'ance, n. prosecution Pår she', v. to chase; continue Pår shit', n. the act of following Pur vey, v. to buy in provisions Pash, v. to press forward, urge Ph sil lan tm'i ty, n. cowardice Påt, v. to lay, place, apply Pa'trid, a. rotten, corrupt Pa'tre fy, v. to rot, make rotten Pye, or Pie, n. a kind of bird Q.

Quack, v. to cry like a duck; n. boastful pretender to physick Qual i fi cation, a. accomplishment Qual'I fy, v. to make fit sidered Quan't ty, s. nature relatively con-Quan't ty, s. bulk, portion [dispute Quar'rel, [è like ?] s. a brawl; s. to Quar'rel some, [è like ?] a. petulant Quar're, s. a stone mine; arrow Quar'ter, n. a fourth part; region;

to divide into four parts Quash, v. to crush; annul [dence | Quà ter'ni on, n, the number four Quest, n. search, examination Question, [kwes'tshun] n. inquiry; v. to ask, inquire, examine [treasurer Ques'tor ship, n. office of a Roman Quick, a. activo, swift; living Quic'ken, v. to make alive; basten Qui'et, a. still, v. to calm; n. rest Qui'è tade, a. rest, repose Quit, v. to discharge: leave Quite, ad. entirely, completely [rows Quiv'er, v. to quaka; n. s case for ar-Quò ta'tion, n. the art of quoting Quôte, v. to cite an author Quoth, v. imperf. for say or said

> Race, n. a family; running match Råck, n. an engine for terture; pain; frame for hay, &c.; v. to torture Rå/di ånce, n. sparkling lustre Rå'di ånt, a. shining, sparkling Rage, s. violent anger, passion Rail'er, n. one who defames Rain, v. to drop from the clouds;

water falling from the clouds Rain/bos, a. the arch which appears in the sky in showery weather Raise v. to lift; exalt; collect

Range, n. an excursion; rank; v. to | Rec'on ci ler, n. one who reconcus Rank, n. dignity; v. to arrange Råp, n. a knock ; v. to strike Rap'ld, a. quick, swift, violent Ra pld'l ty, n. velocity, swiftness Rap'ine, n. plunder, violence Rap'ture, [t like tsh] n. ecstacy Rap tur ous,[t like tsh] a. transporting Rare, a. scarce; excellent; raw Rash, a. hasty; n. an eruption Råsh'ness, n. hastiness, violence Rate, n. a price, degree; v. to value RATH'er, ad. more willingly Râ'tion âl, a. agreeable te reason Rât'tle, v. to clatter; n. a noise Rav age, [rav/vidj] v. to lay waste, plunder; n. spoil, ruin, waste Rav ag er, [råv'vidj år] n. a destroyer Rave, v. to rage; to be delirious Rav'fsh, v. to violate; transport Ray, n. a beam of light, lustre Rèach, v. to arrive at : extend Rè ac'tion, n. the reciprocation of any impulse fully Rèad, v. to peruse, to learn or know Read'er, n. one who reads Read'lng, n. perusal of books, study Read'l ness, n. promptitude, facility Read'y, a. prompt, willing Re'al, a. true, certain, genuine Re al'i ty, n. truth, certainty Realm, n. a kingdom, state Reap, v. to cut down grain Rear, n. the hinder troop, last class; v. to raise up, educate Rea'son, n. the faculty of thinking; cause, motive; v. to argue Ròa'son à ble, a. rational, just [thority Rèb'èl, n. an opposer of lawful au-Rè bèl', v. to revolt, oppose Rè bake', v. to reprove; n. reproof Rè câll', v. to call back, revoke Rè cède', v. to fall back, desist Re ceive', v. to take, admit [things Rè cèp'tà cle, n. a place to receive Rè cèp'tion, n. the act of receiving Re cess', n. a retirement, retreat Rè cip'rò câi, a. mutual, alternate Rec'kon, v. to number, compute Rè cline', v. to lean, rest, repose
Rè clise', a. retired; n. one shut up
Rè côll', v. to rush back, shrink
Rèc ôl lèct', v. to recover to memory Rèc ôl lèc'tion, n. memory, revival

recommending

Rec on cil i a'tion, n. atonement Re con notitre, n. to view, survey Rè côrd', v. to register, enrol R&c'ord, s. authentick enrolment Re count', v. to relate in detail Rè course', n. access, application Re cov'er, v. to regain, attain Re cov'er y, n. restoration Re cruit', n. a supply; v. to repair Rec'tl fy, v. to make right; purify Rec'tl tude, n. straightness, integrity Re car', v. to have recourse to Red, n. of the colour of blood Red'den, v. to make or grow red Rè dèem', v. to ransom, save Re deem'er, n. one who redeems Rè demp'tion, n. a ransom, atonement by the death of Christ Re double, v. to double again Re dress', v. to set right; n. amends Re duce', v. to make less; subdue Reed, s. a kind of plant; pipe Rèck, v. to smoke ; n. steam Re fec'tor y, n. an eating-room Re fer', v. to direct, leave, send Ref'er ence, n. the act of referring Re fine', v. to purify, improve
Re fine'ment, n. an improvement
Re flect', v. to throw back; to reproach; to think, consider Re flection, n. consideration; censure; the act of throwing back Re form', v. to amend, correct Ref or martion, n. amendment Rè frain', v. to forbear, abstain Rè frash', v. to revive, improve Re fresh'ment, n. food, rest, relief Ref'age, n. shelter from danger Re ful/gent, a. bright, shining Re fu'sal, n. a denial; option Re fase', v. to deny, reject Ref'ase, n. worthless remains Re gain', v. to recover, gain anew Re'gal, a. royal, kingly Re gård', v. to value; n. respect Re gård'less, α, heedless, negligent Re'gent, n. deputed ruler; a. ruling Re'gion, n. tract of land, country Rè grêt', n. grief; v. to repent Reg'à lar, a. orderly, exact Reg à lar'i tỷ, n. order, method Reg'a late, v. to adjust by rule Reg a la'tion, n. order, method Règ à là'tôr, n. that which regulates Reign, v. to rule as a king; n. royal authority, sovereignty Rec om men da'tion, n. the act of Rein, n. part of a bridle ; v. to curb [compensate Re ject', v. to refuse, cast off quital; v. to Re jece', v. to be glad, exult Rèc'om pense, n. a requital; v. to Rèc'on cile, v. to conciliate Rè join', v. to join again ; reply

[erence Re press', v. to crush, put down Re la tion, n. narration; kindred; ref- | Re priève', v. to respite from punishment; n. a respite

Rè pròach', n. disgrace ; v. to censure Re proach ful, a, scurrilous, vile Rep'ro bate, n. one lost to virtue; @

vile, abandoned; v. to disallow Rè proof, n. blame, rebuke Re prove', v. to blame, chide, check Rep'tile, n. a creeping animal Re pag'nant, a. disobedient Rêp à th'tion, n. honour, credit Re quest', v. to ask; n. an entreaty Rè quire', v. to demand, ask

necessary; a. needful, proper Resche, v. to set free; n. deliverance Re semblance, n. a representation Re sem ble, v. to be like, compare Re sent/ment, n. a sense of injury Re serve', v. to keep in store

Req ui site, [rek/we zît] n. any thing

Res er voir,[rêz êr vwôr'] n. a large basin or conservatory of water; a store Rè side', v. to live in a place Res'l dence, n. a place of abode Res'î dênt, n. a dweller; agent; c.

residing Rè sign', v. to give or yield up Rès ig na'tion, n. the act of resigning Rè sist', v. to oppose, act against Re sist ance, n. the act of resisting Rè sist'lèss, a. irresistible Rês'ò làte, a. determined, firm Res à lu'tion, n. determination

Re solve', v. to determine; solve; n. fixed determination Rè sòund', v. to echo; celebrate Rè sòund', v. to sound again Rè sòurce', n. a resort, expedient

Re spect, n. reverence; v. to regard Re specta ble, a. deserving respect Re spect/ful, a. ceremonious Re spec'tive, a. particular, relative Rè splen'dent, a. bright, shining Re spon'sive, a. answering [at ease Rest, n. sleep, ease; others; v. to be Rest less, a. unquiet, void of rest

Rest'less ness, n. want of rest Re store, v. to give back; relieve Rè sto'rer, n. one that restores Re strain', v. to withhold, limit Re straint', n. abridgment of liberty

Re stric'tion, n. limitation Re salt', n. consequence; act of fly ing back; v. to fly back; arise Re sume', v. to take back; begin again

Rè tâin', v. to keep, continue Rè tâl'î âte, v. to repay, requite [like [count | Re tard', v. to hinder, delay

Rè late', v. to recite, tell Rè lax', v. to slacken, remit Rel az a'tion, [x like ks] n. remission Re lease, v. to set free, case . Ré lent', v. to feel compassion Re lent less, a. unmerciful, cruel Ré li'ance, n. trust, dependence

Rel'ick, or Rel'icks, n. that which remains; remains of dead bodies Rè lief', n. succour, alleviation Re lieve, v. to succour, free [worship Rè lìg'ion, n. a system of faith and Re lig'ious, a. pious, devout, holy Re lin'quish, v. to forsake, quit Rel'ish, v. to have a flavour; n. taste Rė lūc'tance, Rė lūc'tancy, Re luc'tant, s. unwilling, averse to - Rè ly', v. to put trust in, depend Rè main', v. to be left, continue Rè main der, n. what is left Re mark', v. to observe; n. observa-Re mark'a ble, a. worthy of notice Rêm'e dy, n. medicine; v. to cure Re mêm'ber, v. to bear in mind Re mem brance, n. recollection Re mind, v. to put in mind, hint Re miss', a. slothful, careless Re mission, n. abatement, pardon Rè mit', v. to pardon; abate; send Re morse', n. sorrow for a fault Rè môte', a. distant, foreign Rè môv'âl, n. the act of moving Re move, v. to put from its place Rend, v. to tear with violence Rên'dêr, v. to return, repay Rên dez vous', n. a place for meet-

ing; v. to collect, assemble Re new, [re na'] v. to make new Re new al, [re nu'al] n. renovation Re nounce, v. to disown; quit Re nown', n. fame, praise, merit Re pair, v. to amend, refit; to go un-

to; n. a reparation Re past', n. a meal, act of eating Re pay', v. to pay back, requite Re peat', v. to recite, do again Re pent', v. to be sincerely sorry Re pent'ance, n. sorrow for sin Rep è tl'tion, n. a recital, repeating Re plne'. v. to fret, grieve, murmur Rè plèn'ish, v. to fill, stock Re plete, a. full, completely filled Re ply', n. an answer; v. to answer Re port', v. to tell; n. rumour; noise Re pose', n. rest, sleep; v. to rest Rep re hen'sion, n. reproof, censure Rep re sent', v. to exhibit, show; to Re tal 1 a'tion, n. return of like for appear for another Rep re sen tation, n. likeness; ac- Ret'l nue, n. a train of attendants

Re the', v. to retreat, withdraw Re tire mênt, n. a private abode Re treat', v. to retire, withdraw; n. a retiring; place of retirement Ret're spect, n. view of things past Re turn, v. to come or go back; repay; n. the act of coming back; profit; restitution; answer
Be t'al on, n. reuniting, cohesion Re veal', v. to disclose, impart Rèv'el, v. to carouse; n. a noisy feast Rè venge, n. return of an injury; v.

to return an injury Rè venge'ful, a. full of revenge Rè ver ber à tion, n. a beating or dri-

ving back Rè vère', v. to reverence Rev'er ence, n. respect; v. to respect Re verse', v. to invert ; n. change Re version, n. right of succession Rêv'êr ŷ, n. irregular thought Re view, [rê vû'] n. a survey, re-ex-

amination; v. to view again Re vive', v. to return to life, renew Re volt', v. to rebel, desert Rev & lu'tion, n. a returning motion; a change of government

Rè vôlve, v. to perform a revolution Rè ward, n. recompense; v. to repay Rhyme, n. harmony of verses; poe-

try'; v. to agree in sound Rich, a. wealthy; fertile; precious Rich'es, [e like i] n. wealth Rich'ness, n. opulence; fertility Rid, v. to set free, clear Rid'dance, n. deliverance Ride, v. to be carried; to float Ridge, n. the upper part of a slope Rid'i cale, v. to expose to laughter RY dic'a loas, a. exciting laughter Right, a. suitable, fit; n. justice; ad.

properly; v. to relieve from wrong Righ'te ous, [t like tsh] a. just, pious Righ'tè oùs ness, [t like tsh] n. jus-

tice, piety, goodness, virtue Rig'ld. [g soft] a. severe, stiff Rig'or ous, a. severe, rigid, harsh Rig'our, n. severity, strictness Rill, n. a small brook or stream Ring, n. a circle; v. to sound Ring'let, n. a ring ; circle ; curl Ri'ot, v. to revel; n. an uproar R1/8t ous, a. noisy, licentious Ripe, a. mature, complete, finished Rise, v. to get up, ascend. grow Rise, n. beginning; ascent Rite, n. a solemn act of religion Ri'val, n. a competitor; v. to oppose Ri'val ship, n. the state or character of a rival

Riv'er, n. a large stream of water

Riv'ù lêt, a. a small river, broch Road, n. a way for travelling Roam, v. to wander, ramble, rove Roor, v. to make a loud noise; s. a

noise, outcry, clameur Rôb, s. to steal, plunder Rôb'ber, m. a thief, plunderer Rôbe, n. a dress of dignity; v. to dress pompously, invest

Rock, a. a mass of stone; v. to move Rod, s. a twig; perch, pole Roll, v. to turn ; s. a register ; act of

rolling; a mass made round Romance', n. a fable, action Ro man'tick, a. wild, fanciful, falm Reof, n. the cover of a house Rook, s. a bird; cheat; v. to rob Room, n. space; an apartment Root, n. the bottem; first cause Rôpe, n. a thick cord Rose, n. a fragrant flower Ro'sy, a. like a rose; charming Ro th'tion, n. turn; turning round Rough, o. uneven; harsh Rough ness, s. unevenness; harehness Round, s. circular; n. a circle Rôuse, v. to wake; stir up, excite Rôve, v. to ramble, wander Roy'al, a. kingly, regal, noble Royal ty, n. state of a king Rab bish, n. ruins of buildings, &c. Rude, a. rough, uncivil, artless Rå'dî ment, n. the first principles Rui'fle, v. to disorder, fret : n. an or

nament; tumult Rug ged, [rug'gtd] a. rough Ru'in, n. destruction; v. to destroy Rale, n. government; v. to govern Rå'ler, n. a governour; instrument by which lines are drawn

Rhm'ble, v. to make a hoarse noise Rů'modr, n. a report, talk, noise; to spread a report

Run, v. to move swiftly; melt Ru'ral, a. belonging to the country Rash, v. to move with violence; n. a

plant; push Rås'set, [è like l] σ. reddish, coarse, rustick; n. a country dress Růs'tick, a. rural; n. a clewn Ras'tle,v. to make a low rattling noise 8.

Såb'båth, n. a day of rest and worship Sa'ble, a. black; n. an animal of the weasel kind, or its fur

Sa'cred, a. holy, consecrated Sac'ri fice, [clike z] v. to offer up; destroy; devote; n. an offering Sad, a. sorrowful, heavy, duli Safe, a. free from danger Safe'guard, n. a defence, convoy

Safe/ty, n. freedom from danger Så gå/cious, a. quick of thought, quick of scent, acute Så gåc'i ty, [c like s] n. acuteness Sage, a. wise, grave; n. a plant; a man of wisdom, philosopher Shil, n. a canvass sheet; wing; v. to move with sails, pass Sai'lor, n. a seaman, navigator Saint, n. one eminent for piety Sake, n. cause, purpose, account Sale, n. the act of selling, vent Sal'ly, n. an issue from a place; levity: v. to make an eruption ; issue out Sal'ú tả rỷ, a. wholesome, healthful Salt, n. a substance which affects the taste and stimulates the palate; s. having the taste of salt; v. to season with salt Så lute', n. a salutation, kiss, greeting; v. to greet, hail, kiss, address Sal vartion, n. preservation from eter-Same, a. identical, of the like kind Sanc'ti fy, v. to make holy, purify Sanc'tion, n. confirmation Sanc'th a ry, [t like tsh] n. a holy place, an asylum, shelter Sand, n. gravelly earth Sap, n. the vital juice of plants; v. to undermine, destroy Sap phire, [safffr] n. a precious blue Saftan, n. the devil, a wicked spirit Sa ti ate, [sa/she ate] v. to satisfy Så ti'e to,n.fullness,more than enough Sa tire, [sh'tur or sat'ire] n. a poem in which vice or folly is censured Sat is fac'tion, n. the state of being pleased or satisfied; atonement Sắt is fắc tor y, a. giving satisfaction Sat'is fy, v. to content; convince Såv'åge, [2d å like 1] a. uncivilized, cruel; n. a person uncivilized Save, v. to preserve; ad. except Sav'iour, [ i like y] n. the Redeemer, one who saves Sa'vodr, n. a scent, odour; v. to have a taste or smell; to like Say, v. to speak, atter, tell Say'ing, n. an expression; opinion Scal'fold, n. a temporary stage Scale, n. a balance; covering of a fish; v. to mount; scrape off scales Scan, v. to examine closely Scant, v. to restrain; a. not enough Scan'ty, a. small, not enough Scar, v. to mark with wounds or sores; n. the mark of a cut, &c.

rare; ad. hardly, scantly

Scattter, v. to spread, disperse

Scène, n. part of a play; appearance Scep'tre, n. ensign of royalty Scheme, n. a plan, project, design Schol ar, n. a pupil; man of learning School, n. a place for education School boy, n. a boy at school School man, n. one skilled in academ. ical disputation, and divinity Sci'ence, n. knowledge, art, skill Scoff, v. to ridicule, deride Scoop, n. a large ladle; v. to lade out Scope, n. space, drift, intention Scorch, v. to burn, to be dried up Scorn, n. contempt; v. to despise Scoar, v. to rub, cleanse; purge Scourge, n. a whip, punishment; v. to whip, punish, chastise Scowl, v. to frown, to look angry of sullen; n. a frown Scream, v. to cry out shrilly; n. a shrill cry from fear or pain Scrip'ture, [t like tsh] n. the bible Scra'ple, n. doubt; a weight of 20 grains; v. to doubt, hesitate Scra'pa loas, a. doubtful, cautious Scru'pu lous ness, n. doubtfulness Scru'iln lze, v. to search, examine Scalp'tor, n. a carver or engraver Scalp'ture, [t like tsh] n. carved work; the art of carving Sea, n. the ocean, an inland water Sea fowl', n. a bird that lives at sea. Seal, n. the sea-calf; a stamp; v. to fasten with a seal; close Search, v. to examine, seek; n. inquiry, examination Sea shore', n. the coast of the sea Sea'son, m. a fourth part of the year; a fit time; v. to give a relish to ; qualify, make fit Seat, n. a chair, bench; mansion; situation; v. to place on seats Se clu sion, [se kluzhan] n. the act of secluding or separating Sec'ond, n. 60th part of a minute; a supporter; a. next to the first; v. to support, assist Sec'on da ry, a. second, not primary Sè'crè cỷ, n. privacy, retirement Se cret, [se'krit] n. privacy Sect, n. men united in certain tenets Sec'ta ry, n. a follower of a particular sect Sec'tion, n. a distinct part of a writing or book; a cutting Sec'à lar, a. worldly, not spiritual Se care', a. safe; v. to make certain Se ch'rl ty. n. protection, pledge Se date', a. calm. serene, quiet Scarce, a. not plentiful, uncommon; Sè dûce', v. to tempt, mislead Sè dà'cêr, n. one who seduces

Se duction, n. the act of seducing See, v. to perceive by the eye Seed, n. that which produces; original; offspring, generation Seed time, n. the season for sowing Seek, v. to look for; solicit Seem, v. to appear; pretend Seize, v. to take by force, grasp Bel'dôm, ad. rarely, not often v. to choose in preference;

a. well chosen, culled out Se lec'tion, n. the act of choosing Self, pro. one's own person Self'ish, a. void of regard for others Self'ish ness, n. attention to one's own

interest without regard to others Self'same, a. numerically the same Sell, v. to give for a price Sen ate, n. an assembly of counsellors Sen'ator, n. member of a senate Send, v. to despatch, commission Sen sation,n. perception by the senses Sense, n. faculty of perceiving [tion Sen al bil'i ty, n. quickness of sensa-Sen'si ble, a. of good sense, wise Sen'sî tîve, a. having sense Sen su al, [sên'shù al] a. pleasing to the senses; carnal

Sen su al ist, [sen/shu al 1st] n. one devoted to carnal pleasures

Sen su al i ty, [sên shù âl'è tè] n. addiction to carnal pleasures

Sen'tence, n. determination; short paragraph; v. to condemn Sen'ti ment, n. thought, opinion Sên tî mên/tâl, a. thoughtful Sep'ar ate, v. to part, disunite Sep'ar ate, s. divided, disunited Sep ar a tion, n, a disjunction

Se quel, n. succeeding part Sè quès'ter, v. to separate Ser aph, n. one of the orders of angels Se rene', a. calm, piscid, quiet Sè rèn'i tŷ, n. calmness, peace Sè'rf ès, n. sequence, succession 36'ri ous, a. selemn, important Ser'mon, n. a pious discourse, lecture Sêr'pênt, s. a saake, reptile

Ser'vant, n. one who serves another Serve, v. to attend at command Serivice, n. an office ; favour ; use Service à ble, a. useful, active, fit Sêr'vîle, a. slavish, mean

Bet, v. to place, fix ; n. a number of things suited to each other Set'tle, v. to fix, confirm; sink Sevien, dr. one more than six Sev'en fold, a. repeated seven times

Sev'en teen, a. seven and ten Sev'en to, a. seven times ten

Sever, v. to part, divide, disjoin

Sêv'êr âl. a. divers, many, distinct Se vère', a. austere, sharp, eruel Sè vèr1 tỷ, n. cruel treatment Sex. n. distinction of male and female Shac'kle, v. to chain, fetter Shac kles, [shāk/klz] s. fetters Shade, v. to cover from light or best;

n. a shadow; shelter Shåd'ow, n. a shade, faint representa-[epire tion; v. to cloud, darken Shaft, s. an arrow; narrow deep pit; Shag, a. rough cloth; rough hair Shake, v. to tremble, totter Shall, v. oux. must, to be obliged Sharlow, a. not deep; futile; silly;

n. a shear, sand bank Shame, s. reproach, ignominy, disgrace ; v. to make ashamed Shame fal, a. disgraceful, infamous Shape, n. form; v. to form, mould Shape less, a. wanting regularity of

form, deformed, disfigured Share, v. to divide; n. a portion Sharp, a. keen, piereing, acute, sour Shår pen, v. to make keen, edge She, *pro*. her, a female Shed, v to spill, pour out, scatter; & a building, shelter

Shell, n. the hard covering of any thing; v. to take out of the shell Shell'fish, n. fish covered with a shell,

as oysters, lobeters, &c. Shel'ter, n. a cover; protection; v.

to defend; give shelter Shep/herd, n. one who tends sheep Shield, a a buckler; v. to protect Shift, v. to change; n. an invasion Shiving, n. a small silver coin Shine, v. to glitter; to enlighten Ship, n. a large vessel for sailing; v.

to put on board a ship Shiv'er, v. to quake; shatter Shock, a. a conflict, concussion; v. to shake violently; disgust

Shoe, n. a cover for the foot Shoot, v. to discharge a gun; to dart, pass, push forward

Shop, n. a place for sale or week Shore, n. coast; bank of a river Shört, a. not long, scanty Shör'ten, v. to make short Short sigh'ted ness, n. defect of sight Should, v. denoting intention or duty Shoul'der, n. the joint that connects the arm to the body

Shout, a. a cry of triumph or exulter tion; v. to cry in triumph Show, v. to exhibit; direct; teach; n. an exhibition; pomp Show'er, n. a fall of rain

Shrick, v. to scream, cry out

treinulous, or vibrating sound Shrine, n. a cabinet or case in which something sacred is deposited Shrink, v. to contract, grow less Shriv'el, v. to contract into wrinkles Shrub, s. a bush, small tree Shud'der, v. to quake with fear Shan, v. to avoid, decline Shut, v. to close, confine Shy, a. suspicious, cautious, reserved Sick, a. afflicted with disease Sic ken, v. to grow or make sick Sick'ness, n. a disease, malady Side, n. the rib part of animals; a. not direct; v. to join with Side board, n. a side table on which conveniences are placed
Sigh, n. a mouraful breathing, a sob Sight, a. the act of seeing; show Men. n. a token; v. to mark, subscribe, to ratify by writing Sig'nal, n. a sign; a. eminent Sig nification, n. meaning by words or signs Sig'ni fy, v. to mean, express Si lence, n. stillness; v. to still Si'lent, a. mute, not speaking, still Silk'en, a. made of silk, soft Slik'worm, n. the worm that spins silk Sil'ly, a. harmless, weak, foolish Sil'ver, n. a white hard metal; s. made of silver, like silver Sim'i lar, a. of a like form or quality Sim'lle, n. a comparison by which any thing is illustrated Sim'ple, a. plain, artless; silly Sim plic'i ty, [c like s] n. plainness, artlessness, weakness, folly Sin, n. a violation of the laws of God; v. to offend, transgress Since, ad. before this, ago; because Sin cère', a. pure; honest, true Sin cer'i ty, n. honesty, plainness Sin ew, [sin'nd] a. a tendon, nerve Sin'fal, a. vile, wicked, unholy Sing. v. to form the voice to melody; to celebrate, give praise Single, a. alone; v. to separate Sin'gh lar. a. only one; particular Sin gu lar's tf, n. particularity, curiesity, uncommonness Sink, v. to go down; n. a drain Sin ner, n. one who sins, an offender Sip. v. to drink by small draughts; n. a small draught, taste Sir, n. a word of respect to men Sire, n. a father; a male Si'ren n. a goddess famed for singing.

an enticer

Sit, v. to rest on a seat; incubate

Shelli, a. sounding with an acute, Sister, a. a woman bern of the same parents; one of the same faith Sit u a tion, [sit tshù à'shun] n. po-sition; condition; local state Six, a. one more than five Sixth, a. the next after the fifth Sîr'tŷ, a. six times ten Size, n. bulk; a viscous substance Skep'ti cal, a. doubting every thing Skep'ti cism, n. universal doubt Sketch, n. an outline, first plan : . to trace the outlines; plan Skill, n. knowledge, dexterity Skim, v. to take off the scun ; pass Skin, n. covering of the flesh, hides v. to flay, uncover; to heal Skip, v. to bound; n. a light leap Skirt, [skert] n. the edge, margin Sky, n. the firmament, heavens Slac'ken, v. to loosen, abate Slån'der ous, a. calumnious, abusive Slaugh ter, v. to massacre, slay; a. massacre, havock Slave, a. one deprived of freedom Sia'ver \$, n. condition of a slave Slay. v. to kill, butcher Sleep, n. slumber, rest; v. to rest Silde, v. to pass along smoothly Slight, a. small; worthless; n. neglect; v. to disregard Slink, v. to sneak away Slip, v. to slide; n. a false step Slip per y, a. smooth, glib; unstable Slope, u. a declivity; a. oblique Sloth, n. idleness; an animal Sloth ful, a. lazy, idle, sluggish Slow, a. not swift, dull, tardy Slow'ness, n. want of velocity Slåg/gård, n. an idle lazy fellow Slug'gish, [g's hard] a. slothful, dull Slum ber, n. light sleep, repose; v. to sleep lightly, doze Slam'ber ods, a. causing sleep Slår, n. disgrace; v. to sully Siy, a. meanly artful, incidious Smack, n. a taste, flavour f kiss; v. to taste, relish; to kiss Småll, a. little, slender, minute Småll'næss, n. littleness, weakness Smårt, a. quick, active, brisk, witty; v. to feel quick pain Småt'ter er, n. one who has a slight or superficial knowledge Smell, n. the power of smelling; v. to perceive by the nose Smale, n. a look of pleasure or kindness; v. to look gay or joyous Smite, v. to strike; kill; blast Sinbke, n. a sooty exhalation; v. to emit smoke; dry in smoke Smooth, a. even, mild; v. to level

Smooth'ness, n. evenness, mildness Snail, n. a testaceous animal Snake, n. a serpent Snap, v. to break at once; bite Snare, n. a net, trap ; v. to entrap Snatch, v. to seize; n. a hasty catch Sneak, v. to creep, crouch Sneer, n. contempt; v. to show con-Snow, n. water frozen in flakes Snow'y, a. full of snow, like snow Snaff, n. burnt wick of a candle; powdered tobacco; v. to crop, smell So, ad, in like manner, thus Soar, v. to fly aloft, rise high 60 ber, a. serious; temperate So ber ness, n. temperance, calmness So bri'e tf. n. calmness, temperance So cial, a. familiar, fit for society Sò cì'è tỷ, n. fraternity, union So 12, n. a splendid seat covered Soit. a. not hard, tender, gentle Sof ten, v. to make soft, mollify Soft ness, n. quality of being soft Sell. n. dirt, earth; v. to stain So journ er, n. a temporary dweller Sol'ace, n. comfort, pleasure; v. to comfort, cheer, amuse 86'lår, a. pertaining to the sun Sol dier, [sol'jūr] n. a warriour diers, soldiership, martial skill

Sol dier y, [sol'jur e] n. a body of sola. single, only

Sôl'è cism, n. impropriety of speech Sôl'emn, a. awful, religiously grave So lem'ni to, n. awfulness, gravity So lic'it, [c like s] v. to implore, ask So lic'it ous, [c like s] a. anxious So lic'i tude, [c like s] n. anxiety Sol'ld, a. compact, firm, not fluid So lid'i ty, n. firmness, fulness Sôl'î ta ry, a. retired; single Sol'i tade, n. a lonely life or place - Sôme, a. more or less, any Same thing, a. part, more or less Some times, ad, now and then Some what, ad. in some degree Some where, ad. in one place or other Son, n. a male child, descendant Song, n. a composition in verse Song'ster, m. a singer of songs Son'in law, n. one married to one's

daughter Soon, ad before long, shortly SOOTH, v. to flatter, calm, gratify Soph'tem, n. a fallacious argument Saph'le try, n. fallacious reasoning Shr'dld, a. mean, base, foul, dirty Shie. n. a place tender and painful Sericho, n. grief, mourning Sor'ry, a. grieved; worthiess, vile

Sort, n. a kind; v. to separate, cull Soul, n. the immortal part of man. spirit, vital principle Sound, n. a noise; a shallow sea; v. to make a noise; to try depth with a plummet; a. healthy Sound'ness, n. solidity, health Sour, a. acid; austere, cross Source, n. spring; original cause South, a. southern; ad. toward the south: n. the southern regions Sov'er eign, n. a supreme lord, a king a a. supreme in power Shw, v. to scatter, spread Sow, n. female of the hog Space, n. extension, room, time Spå/cious, a. wide, extensive Spacious ness, n. wide extension Span, n. nine inches; short duration & v. to measure with the hand Span'gle, n. a small plate of shining metal; v. to cover with spangles Spår. n. marcasite : a small beam Spare, v. to allow; to be frugal; for-

give ; a. scanty, lean Spark, n. a particle of fire; a gay man Spirkle, v. to emit sparks, shine Spar'row, n. a small bird Spår'ry, a. consisting of spar Speak, v. to talk, pronounce Speaker, n. one that speaks Sole, n. the bottom of the foot or shoe; Spe ciffick, a. distinguishing one sort from another; n. a remedy

Spe cies, [spe'shez] n. a kind, sort Spec'l fy, [c like s] v. to mention Spe'cious, a. showy, plausible Speck, n. a spot, stain; v. to spot Spec'kle, v. to mark with spots Spec'ta cle, n. a show, gazing-stock;

glasses to help the sight Spec ta/tor, n. a looker on, beholder Spec'tre, n. an apparition, ghost Spec a lation, n. intellectual examination, view, contemplation Spec'à la tive, a. contemplative, ideal

Speech, n. articulate utterance, talk :

an oration, harangue Speech'less, a. deprived of speech Speed, n. quickness; v. to hasten Speed'y, a. quick, swift, nimble Spend, v. to consume, expend Spend'thrift, a. a prodigal, lavisher Sphère, n. a globe, orb; circuit Spice, n. an aromatick substance Spin, v. to make yarn, thread, &c. Spire, n. a round pyramid, steeple; curve line; a wreath

Spirit, n. the soul; a ghost; life Spir'it ed, a. lively, vivacious, bold Spir it u al, [spir it tshu al] a. incorporeal

Spite, s. malice; v. to vex, offend Spicen, n. the milt, spite, anger Splen did, s. showy, magnificent Spien dear, a. lustre, magnificence Spilt, v. to cleave, divide, crack Spail, n. plunder; v. to rob; corrupt Spoil'er, n. a robber, plunderer Spon thine ods, a. voluntary, free Sport, o. play, diversion, game; v. to divert, frolick, game, trifle Sports man, n. one who is fond of hunt-Spot, v. to corrupt; n. a blot; taint Sportless, a. pure; free from spots Spouse, n. a husband or wife Spray, n. the foam of the sea Spread, v. to extend; stretch; cover over; disseminate; divulge Spright'ly, a. gay, lively, airy Spring, n. a season of the year; bound; tountain; original; v. to start Sprin'kle, v. to scatter in small drops. to wet, besprinkle Spruce, a. neat, trim; n. a kind of fir Sparn, v. to scorn, reject, kick Spy, n. one who watches another's actions; v. to discover, search Squan/der, v. to spend-profusely Square, a. having right angles, equal; strong; n. a regular figure; a kind of instrument; v. to form with right • angles ; adjust, fit Squint'eyed, a. having an oblique sight Stable, n. a house for beasts; a. fixed, constant, firm, steady Staff, n. a stick; an ensign of office Stage, n. a floor, step; carriage Stain, v. to blot; n. a blot, taint Stake, n. a post; wager, pledge; v. to fasten; to bet, hazard Stall, n. a place for horses or oxen Stanch, a. sound, firm, trusty Stand, v. to be upon the feet ; remain ; persist, abide; n. a station Stånd'ård, n. an ensign in war; undoubted authority, test Stånd'er, n. one who stands Stand'ing, n. continuance; rank Står n. a luminous body in the sky Sta'rer, n. one who stares Står'ry, a. consisting of, or like stars Stårt. v. to move; n. a motion Startle, v. to fright, shock Starve, v. to perish with hunger State. n. a condition, dignity; a republick; v. to represent, settle State'ly, a. pompous, august, lofty States man, n. one versed in the arts of government, a publick officer Station, n. rank; act of standing

Station a ry, a. fixed, settled Stat ue, [ståt'tehû] n. an image Stay, v. to continue in a place; su port; n. continuance in a place Stead'fast, s. firm, fixed; resolute Stead'l ness, n. firmness, uniformity Stead'y, a. firm, not wavering Steal, v. to take by theft Stealth, n. the act of stealing Steed, n. a horse Steep, a. approaching to a perpendicular; n. a precipice; v. to soak Stèer, n. a young ox; v. to guide Stel'lar, a. relating to the stars Stem. n. a stalk; race; forepart of a ship; v. to oppose a current Stènch, n. a bad smell Step, n. a footstep, action; v. to move with the feet, walk Stern, a. severe of look or manners; n. the hind part of a ship Stick, n. a small piece of wood; v. to fasten; adhere; to stab, kill Stiff, a. inflexible, harsh, rigid Stiffen. v. to make stiff Still, a. silent; ad. nevertheless; v. to silence; n. a vessel for distillation Still'ness, n. calmness, quietness Stim'ù lâte, v. to excite, urge Sting, v. to pierce, hurt; n. pain Stint, v. to limit, bound; n. limit Sti'pend, n. wages, settled pay Stir. v. to move, incite; n. tumult Stock, n. trunk, lineage; quantity; fund; v. to store of Zeno Stolick, n. a philosopher of the sect Stone, n. a hard insipid body; a. made of or like stone; v. to pelt or kill with stones Stoop, v. to bend, yield, submit Stop. v. to hinder; n. a pause Store, n. plenty; a warehouse; v. to furnish, replenish, lay up Store'house, n. a warehouse Störm, n. a tempest; assault; v. to attack by open force; to rage Storm'y, a. tempestuous; violent Sto'ry, n. a narrative; part of a house Straight, a. direct, not crooked Stråin, v. to weaken, squeeze; s. sprain; force; style; rank Strait, n. a narrow pass, frith; a. direct, narrow, close Strai'ten, v. to make narrow; distress Strange, a. wonderful, edd, foreign; int. an expression of wonder Stran'ger, n. one unacquainted Strån'gle, v. to choke, suffocate Strat'a gem, n. an artifice, trick Stråw n. stalk of grain Stray, v. to wander, rove, err Streak, n. a line of colour, stripe; v.

to stripe variegate, dapple

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Stream, n. a running water; v. to flow Subt'le tv. n. canning, artfulne Street, s. g paved way, road Strength, s. force, vigour, power Streng'then, v. to make strong Strèss, s. force, violence, importance Stretch, v. to extend, n. extension Strict, s. exact, rigorous steps Stride, s. a long step; v. to make long Strife, n. contention, discord Strike, v. to hit with a blow ing Stri'king, a. and pa. affecting, surpris-String, n. a slender rope; series Strip, n. a narrow shred; v. to divest Stripe, n. a streak in cloth; a lash, blow; v. to variegate with lines of

different colours Strip'ling, n. a youth, young man Strive, v. to struggle, labour Stroke, n. a blow, knock Strong, a. vigorous, firm, potent Strow, v. to scatter, spread [building Struc ture, [struk/tshure] n. form; Strug'gle, v. to strive; n. an effort Stub born, a. obstinate, firm Stà'dent, n. a scholar, bookish man Sta'di ous, a. diligent, bookish Stad'y, n. application to books and

learning; an apartment for books; v. to peruse, muse Stan. v. to render stupid by a noise or Stù pên'doùs, a. prodigious, wonderful Stà'pid, a. dull, heavy, sluggish Stupil fy, v. to make stupid Style, n. manner of writing or speak-

ing ; title ; v. to call, name Sah dae', v. to conquer; tame [pose Sab ject', v. to enslave, put under ; ex-Sab ject, n. one under the dominion of another; matter treated of

Såb jec'tion, n. being under a superiour Sab lime', a. high in place or style Sab'la na ry, a. situated beneath the moon, earthly, terrestrial

Sub mis sion, n. a yielding, resignation Sob mit', v. to refer; vield, resign Sob or'di nate, a. inferiour, subject Sub or di na/tion, n. subordinate state Såb orn', v. to get by false means Sub ser'vî ent, a. subordinate, useful Sab side', v. to sink, cease [of living Sab sist', v. to continue; have means Sab sistence, n. competence; being Sab stance, n. matter; being Sab stan'tial, a. real, solid, firm Sab sti tate, n. one acting for another; v. to put in the place of another Sab ter ra'ne an, a. lying beneath the surface of the earth

Sab'all ty, n. thinness, fineness

Shet'le, a. sly, artful, cunning

Sab arb, n. outparts of a city Sab ver sion, n. overthrow, ruin Sac ceed, v. to follow in order Sac cess', n. event, luck; prosperity Sac cess'ful, s. prosperous, fortunate Sắc ces sion, s. a series, order Suc ces sive, a. following in order Sắc ces sốr, n. one who follows in the place of another Sac'coar, n. assistance; v. to relieve Sach, pro. of that, or the like kind

Sud den, [såd'din] a. hasty, violent She, v. to prosecute by law; beg Saffer, v. to endure; permit Suffer &r, n. one who suffers Suffer ing, n. pain suffered Saffice, [c like z] v. to be enough Saf fl'cient, a. enough, equal to Såg gest', v. to hint, intimate Sug ges tion, [såg jes/tshån] n. a hist Sait, n. a petition; set; v. to fit Shi'th ble, a. agreeable to, fitting Shi'len, [è like i] a. obstinate [ness Sål'len ness, [1st e like i] n. morose-Sůl'If, v. to soil, tarnish, spot Sul phur ous, s. containing sulphur Sål'try, a. hot and cloudy Sum, n. amount, the whole Sam'mer, n. the second season Sam'mit. n. the top, utmost height Sam'mon, v. to call with authority

Sump'tu ous ness, [t like tsh] s. es-pensiveness, costliness San, n. the luminary of the day San'beam, n. a ray of the sun San'barnt, a. tanned by the sun San ny, a. clear, exposed to the sun San'rise, n. morning, the appearance

Sům'möns, n. a citation, call

of the sun San'shine, n. the radiant light of the Sa per fi'cial, a. on the surface Su per flu'i tỷ, n. excess, overplus Sù pêr'flù oùs, a. unnecessary

Sà per în dace', v. to bring in as 21 addition to something else Sà pèr în tend'en cy, n. the act of overseeing, superiour care

Sù pè rî ôr'î tỷ. n. pre-eminence Sà pe'ri oùr, a. higher, preferable Su per nat u ral, [su per nat/tshu ral]

a above the powers of nature Sù pêr nh'mêr ấr ỷ, s. being above the stated number

Sù per sede', v. to make void Sù per stition, n. false religion Sa'pine, a. lying with the face up wards; indolent, drowsy

So pine'. n. a kind of verbal noun Sup per, n. the last meal of the day Sup ply', v. to relieve; n. relief Sap port', v. to sustain, endure, maintain; a. a prop, maintenance Sup port'er, n. one that supports Sup pose', v. to imagine nation Sap po si tion, n. hypothesis; imagi-Sap press', v. to crush, subdue Sù prème', a. highest in dignity Sure, [share] a. certain, firm Sar face, n. the outside, superfices Sarge, n. a swelling sea, wave; v. to swell, rise high Sdr'geon,n. one who professes surgery Sar mount', v. to rise above; to conquer, overcome Sår påss', v. to excel, go beyond Sår prise', v. to take unawares, astonish: n. sudden confusion Sår ren'der, v. to yield; n. the act of yielding or resigning Sår round', v. to encompass, enclose Sår vey', v. to overlook, view Sår vive', v. to live after, outlive Sås cep'ti ble, a. capable of admitting Sås pect', v. to fear, mistrust Sås pend', v. to hang; to delay Sås pense', n. uncertainty, doubt Sas pen'sion, n. the act of hanging up; privation; cessation Sus pi cion. [sås pish/ån] n. the act of suspecting, mistrust She pi'cious, a. inclined to suspect Sås tain', v. to bear; support Sus'te nance, n. support, victuals Swain, n. a youth, servant Swal'low, n. a small bird; the throat; v. to take down the throat Swårm, n. a great number, crowd; v. to crowd, throng; breed [ern Sway, n. rule, power; v. to bias, gov-Sweat, v. to emit moisture; toil, labour; n. moisture from the pores Sweep, v. to clean with a besom; n. the act of sweeping Cious Sweet, a. pleasing to any sense, lus-Sweet'en, v. to make sweet Sweet ness, n. a sweet quality Swell, v. to grow bigger; heighten; n. extension of bulk, increase Swerve, v. to wander; deviate Swift, a. speedy, quick, nimble Swift ness, n. speed, rapidity Swim, v. to float, glide along Swing, v. to move loosely in the air; motion; unrestrained liberty Sword, n. a military weapon Syc'o phant, n. a flatterer; parasite Syl'la ble, n. one articulation S}m på thêt/lck, a. having mutual sen-

sation

Sap pli ant, s. entreating; n. petitioner Sym på thize, v. to feel with or for another, to feel mutually Sym på thý, n. mutual sensibility, fellow-feeling, compassion Sym pho'ni ods, a. harmonious Sym phò nỷ, n. narmony of sounds Syn'a gogue, n. a place of Jewish worship, an assembly of Jews to worship Sys'tem, n. a method, theory, scheme Tà'ble, n. a flat surface; index Tail, n. the hinder part Taint, v. to sully, corrupt; n. a stain Take, v. to receive; seize, catch Tale, n. a story, narrative, fable Tal'ent, n. a certain weight or sum ; faculty, gift of nature, power Talk, v. to speak, reason, confer Tall, a. high in stature, lofty Tame, a. not wild, domestick, subdued; v. to subdue, make gentle Tame'ness, n. the quality of being tame, gentleness, want of spirit Ta'mer, n. one who tames Ta'per, n. a wax candle, light; v. to grow smaller; a. sloping, conical Tap'es try, n. cloth woven in figures
Tar'ry, a. besmeared with tar Tår'rỷ, v. to stay, loiter Task, n. employment, business imposed; v. to impose something to be done Taste, v. to try the relish; enjoy; feel; n. the act of tasting; discernment; intellectual discernment Tât'têr, n. a rag; v. to tear, rend Tâx, n. an impost, tribute, charge; c. to lay a tax; censure Teach, v. to instruct, inform, show Tèach'er, n. an instructer, preacher Tear, n. water from the eye Tear, v. to rend, rave; n. a rent Tè'dî oùs. a. wearisome. slow Teem, v. to abound, bring forth Tel'e scope, n. an optick instrument for viewing distant objects Tell, v. to utter, relate, betray Te mer'î tŷ, n. rashness, heedlessness Tem per, n. frame of mind disposition; due mixture; v. to make fit, qualify, mingle, soften, modify Tem per ance,n. moderation; patience Tem per ate, a. moderate, calm. sober Têm'pêr à ture, n. constitution of nature, state, mediocrity Tem pest, n. a violent wind, storm, tumult, commotion, perturbation Tem pes'th ods, [th like tshh] a. stormy, boisterous, turbulent Tem'ple, n. a church; side of the head

Tempora ry, a lasting only for a limited time, fleeting Tompt, v. to entice to ill, prove, try Temp th'tion, n. the act of tempting Ten, a. twice ave Te na/cious, a. holding fast; obstinate; retentive; cohesive Ten'ant, n. one who rents of another Tend, v. to watch, guard, attend; to move towards, to aim at Tên'dên cỷ, n. a course, drift, scope Ten'der, a. soft, sore ; kind ; v. to offer, exhibit; esteem; n. a proposal for acceptance, offer Ten'der ness, n. state of being tender Ten'e ment, n. any thing held by a tenant, house, apartment Ten et, n. position, principle, opinion Ten'our, n. continuity of state, mode, purport; part in musick Tent, n. a moveable habitation Term; s. limit; word by which any thing is expressed; stipulation; time for seats of justice, &c.; v. to name, call, denominate, style Ter'mi nate, v. to limit, bound, end Ter mi nation, n. a limit, conclusion Ter res tri al, a. earthly, worldly Ter'ri ble, a. dreadful, formidable Ter riffick, a. causing terrour Per'rl fy, v. to fright, make afraid Ter'ri tor y, u. land, country, district Ter'rour, n. great fear, dread Test, n. a vessel to try metals; trial, means of trial, examination Tes'th ment, n. a will, covenant; name of the holy scripture Tes'tl fy, v. to witness, certify Tes'tî môn ŷ, n. evidence, proof THan, conj. a particle generally placed after the comparative adjective Thank, v. to return acknowledgements for any favour or kindness Thank'fal, a. full of gratitude Thank'ful ness, n. gratitude Trat, pro. not this, which, who, the thing; conj. because Thaw, v. to melt, dissolve, give way; n, the dissolution of a frost The, or. denoting a particular thing The a tre, n. a play-house, a place in which shows are exhibited The avri cal, a. suiting a theatre; pertaining to a theatre Thee, pro. thyself THeir, pro. belonging to them PHem. pro. themselves, those persons Thême, n. a subject, dissertation Them selves', pro. those very persons Thence, ad. from that place; from that time; for that reason

Tuen, ask at that time, in that once The b lord an m. a professor of divinity, a divine, minister [theology The o log 1 cal, [g soft], a. relating to The ory, n. a speculation, study, plan, scheme, system There, ad. in that place There by, and, by that, by means of Therefore, ad. and conj. for the resson, for that, in consequence Titere with, ad. with that, with this These, pro. plural of this They, pro. persons or things Thick, a. not thin, dense, gross, closs; ad frequently, closely, fast Thick'et, n. a close wood, close ten Thief, n. a person who steals Thigh, n. a limb of the body Thine, pro. belonging to thee Thing, a. whatever is; matter Think, v. to have ideas, muse, fasty Third, a. first after the second Thirst, n. the pain suffered for want of drink; v. to feel want of drink Thirst'y, a. suffering want of drink Thirty, a. three times ten THIS, pro. that which is present Thirm'er, ad. to that place Thong, n. a strap or string of leather Thorn, n. a small prickly tree Thor bugh, a. perfect, complete Those, pro. plural of that Thou, pro. the person to whom we Though, conj. notwithstanding Thought'ful, a. contemplative, careful Thought'less, a. careless, giddy, air Thou sand, a. ten hundred Thread, n. a small line or twist; ". to pass through with a thread [evil Threat'en, v. to menace, denounce Thrèe, a. two and one added Three fold, a. thrice repeated Thresh old, [thresh/hold] n. as ea trance, beginning, gate, door Thrice, ad. three times Thrill, v. to pierce; to tingle Throat, n. the forepart of the neck Throb, v. to palpitate; n. a heave Throne, n. the seat of a king Throng, n. a multitude ; v. to crowd Through, pr. from end to end Through out, pr. quite through, in every part; ad. every where, ever part Throw, v. to fling, cast, toes Thræst, v. to push, intrude, stab Thun'der, w. a loud noise in the air v. to emit with noise THus. ad. in this manner Thwart, v. to cross, oppose; a. trus THY, pro. relating to thee

THY self, pro. belonging to thee Aide, a. ebb and flow of the sea Trdings, n. news, intelligence Tie, v. to bind; n. a knot [until Till, n. a box; v. to cultivate; conj. Time. n. measure of duration Tim'id, a. fearful, timorous Tim'or ous, a. fearful, bashful Tinc'ture, [t like tsh] v. to imbue, tinge; s. a colour; infusion Tinge, v. to imbue with a colour Tint, n. a colour, hue, stain Tip, n. the top, point; v. to top? Tire, v. to fatigue; n. a rank, band Tire some, a. wearisome, tedious Ti'tle, n. first page; appellation To, pr. unto, towards, at Toad, n. an animal resembling a frog To geтн'er, [g hard] ad. in company Toll, v. to labour; n. fatigue Totl'some, a. laborious, heavy To ken, s. a sign, remembrance Tôl er a'tion, n. permission, sufferance Tomb, n. a repository for the dead Tone, n. a note; accent; sound Tongue, n. the organ of speech Too, ad. over and above; also Top, n. the highest part; surface; v. to raise above; to tip Top'ick, s. a general head Tor'ment, n. misery, anguish Tôr mênt', v. to put to pain, vex Tôr pe'dò, n. a fish whose touch gives an electrical shock Tôr'rent, n. a rapid stream Ter'thre, [t like tsh] n. anguish, pain Poss, v. to throw, fling; agitate Total, s. the whole; s. complete Tôt'tër, v. to shake, vibrate Touch, n. the sense of feeling; test; Toward, pr. in a direction to, To ward, a ready to do; apt Tower, n. a high building; v. to soar Town, n. a collection of houses, a district of certain limits Tôŷ, n. a plaything; v. to play, trifle Trace, v. to follow, mark out Track, n. a mark left; beaten path Track'less, a. untrodden. desert Tract, n. a region; small book Trade, v. to traffick; n. commerce Trådes mån, n. a shopkeeper Trå duce', v. to censure, defame Trag'i cal, [g soft] a. relating to tragedy, mournful, sorrowful Train, v. to form; n a retinue Tram'ple, v. to tread under foot Tran'quil, a. quiet; undisturbed Tran quil'il ty, n. peace of mind E 2

53 Trans act', v. to manage, perform Trans ac tion, n. management Trần scênd', v. to exceed, excel Trans fer', v. to convey, move Trans form', v. to metamorphose Trans gress', v. to violate, offend Trans gression, n. a violation, fault Transl ent, [s like sh] a. not lasting Tran sit, n. the passing of a planet Tran si tion, [tran sîzh'an, or transîsh'an] n. a change, removai Trần'sî tốr ỷ, a. passing speedily Tran slate', v. to convey; interpret Trans mit', v. to convey, send Trans pa'rent, a. clear, pellucid Trans plant', v. to plant anew Trans port', v. to banish; please Trans/port, n. delight; carriage Trash, n. any thing worthless Trâv'êl, [ê like 1] v. to go; n. a jour-Trâv'êl lêr, [ê like 1] n. one who travels Trèach èr oùs, a. faithless, false Trêæch'êr ŷ, n. perfidy, deceit, fraud Tread, v. to set the foot, walk [lay up Treas are, [s like zh] n. riches; v. to Trèas à rer, [s like zh] n. one who has charge of money Treas à ry, [s like zh] n. place for Trèat, v. to negotiate; to entertain ; n. an entertainment given Trèe, n. a large kind of vegetable Trêm'ble, v. to shake, quake Trè men'dous, a. dreadful, awful Trl'al, n. state of being tried Tribe, n. a body of people Trib'ù ta ry, a. paying tribute Trib'ate, n. payment made in aca knowledgment of subjection Tric'kle, v. to fall in drops Trl'fle, n. a thing of little value; v. to act with levity [plant Trip, n. a stumble; voyage; v. to sup-[ult Trite, a. worn out, stale Trì'amph, n. joy; conquest; v. to ex-Tri amph'ant, a. celebrating victory Troop, n. a body of soldiers Trouble, n. affliction; v. to perplex Trout, n. a kind of fish Trådge, v. to travel laboriously True, a. not false, genuine [strument Trump'et, [e like i] n. a musical in-Trust, v. to confide in, believe; a. confidence, care, charge Trast'y, a. honest, true, faithful Truth, n. reality, honesty Try. v. to attempt, examine Taft, n. a cluster of grass, hair, &c. Tam'ble, v. to fall, roll; n. a fall Ta'malt, n. a riot, commotion, bustle Tà màl'tà oùs, [t like tsh] a. noisy

Tane, n. harmony, an air; order Tarba lenc, a musical, harmonious
Tarba lence, a tumult, confusion
Tarba lent, s. tumult. Tarn, v. to alter; n. a change Tattor, s. an instructer; v. to teach Twing, n. a sharp quick sound; v. to sound sharply Twelve, a. twice six Twen'ty, a. twice ten Twice, ad. two times, doubly Twig, n. a small branch, sprout Twillight, n. light before sunrise and after sunset; a. dusky, obscure Twine, v. to wind, wrap; n. a twist Twinkle, v. to open and shut, sparkle Twist, v. to wind; n. a cord; twig Two, a. twice one Ty ran'nî câl, a. like a tyrant, cruel Tyr'an ny, n. cruel government Tyrant, s. a cruel ruler or master UMtl mate, a. the last, final Um'brage, [a like i] n. offence; shade

Un ac quain'ted, a. not known Un ac'tive, a. not busy, not lively Un af fec'ted, a. not moved; real Un al'ien a ble, [i like y] a. not alienable Un al'ter a ble, a, not alterable Un am bi'tious, a. not ambitious U nan'i mods, a being of one mind Un ap pailed, a. not daunted Un ar gued, a. not argued Un asked, [un asked Un as sis'ted, a not helped, alone Un å våi'ling, a. useless, vain Un å völd'å ble, a. not to be shunned Un a ware', ad. suddenly Un bend', v. to relax, slacken, ease Un ben'ding, a. relaxing; stiff Un bld'den, a. uninvited, not bidden Un blå/må ble, a. not guilty, innocent Un blem shed, [d like t] a. free from

Un a'ble, a. not able, incapable

blemish or reproach, pure Un bod'led, a. freed from the body Un born', a. not brought into life Un bought'. a. not bought Un boand ed, a. unlimited Un bribed', a. not influenced by money Un broken, a. whole, not subdued Un certain, a. doubtful, not certain Un certain ty, n. dubiousness Un checked', [d like t] a. unrestrained Un char'l ta ble, a. having no charity Un circum clsed, [1 like &] a. not circumcised

Un clòà'dèd, a. free from clouds Un cloyed, a. not cloyed

Un côl'ehred, s. not celoured, plais Un com'for th ble, a. dismal, gloomy Un com'mon, a. not frequent, rare Un con cerned, a. unmoved, eas Un con fined', s. not commed, free Un con nec'ted, a. not united Un côn'scious, s. not perceiving Un con samed', s. not consume Un con trolled, s. not restrained Un cor rap/tad, a. not corrupted Un cropped', a. not cropped Un cul'ti và têd, a. not cultivates Un daun'ted, a. very bold, daring Un de cl'ded, a. not determined Un de lighted, a. not pleased Un de lighted, a. unpleased Un de lighted, a. unpleasen Un'der, ad. and pr. beneath, below Un der go', v. to suffer, endure Un der neath', pr. under; ad. below Un der stånd', v. to comprehend [em Un der stånd'ing, n. intellectual por-Un der take', v. to engage is Un der val'de, v. to rate too low Un de served, a. not merited Un de ser'ving, a. not deserving Un de el'ring, a. not wishing Un dis cern'ing, [e like z] a dull Un dis cev'er a ble, a obscure, hidden Un dis sem/bled, s. honest, frank Un dis tin guiched, [d like t] a not distinguished, not seen Un dis tarbed', a. quiet, calm Un di vi'ded, a. not separated Un do, v. to take to pieces; ruis Un doubt'ed, a. unquestionable Un dae', a. not right, not legal Un ea's' ness, a. trouble, perplexit Un ea sy, a. disturbed, painful Un em bar'rassed, [d like t] s. fee from embarrassment Un êm plôyed, a. idle, not busy Un en joyed, a. not enjoyed Un e'qual, a. not even, not equal Un c'qualled, a. superiour, unrivalled Un er'ring, a. not mistaking, certain Un é'ven, a. not level, not even Un ex am'pled, a. without exam Un ex cep'tion à ble, a. not liable tot, (drained objection Un ex haus'ted, a. not exhausted, not Un ex pec'ted, a. not expected Un ex pe'rt enced, [d like t] a. 180 acquainted by trial or practice Un fa'ding, a not liable to fade Un farm'om a ble, a. not to be sounded Un fa'vour à ble, a. not favourable Un fee'ling, a. insensible, cruel Un feigned', a. real, sincere, hones Un felt', a. not felt, not perceived Un fin'ished. [d like t] a. incomplete

Un fit', s. unsuitable, improper

THE ENGLIS
Un föld', v. to expand; to reveal
Un före sèen', a. not foreseen
Un för'th nåte, [th like tshh] a. unprosperous, uneuccessful, unlucky
Un fre'quènt, a. uncommon, unusual
Un fre'sen, a. not congealed to ice
Un fh'ralabed, [d like t] a. unsupplied,
without furniture
Un ghin'ly a. awkward, uncouth
Un ghin'ly ohs, a. not liberal, mean
Un gh'er ohs, a. not liberal, mean
Un go's na ble, a. not to be ruled

Un gen'er ous, c. not liberal, mean Un gov'er na ble, a. not to be ruled Un gov'erned, a. not governed Un grate/ful, a. unthankful, vile Un guar'ded, a. inattentive, careless Un hap pi ness, s. calamity Un hap py, a. miserable, wretched Un har me'nt eds, a. unmusical Un heard, a. not heard, unknown Un heed'ed, s. disregarded Un hart', a. free from harm, not hurt U'ni form, a. similar to itself U ni formi tỷ, n. regularity Un îm paired, a. not impaired Un în strac'têd, s. not instructed Un in ter rap/ted, a. not interrupted U'nî on, n. the act of uniting U nite', v. to join, agree, concur U'ni ty, n. concord, agreement U ni ver'sal, a. general, total, all U'ni verse, n. general system of things Un jast', a. contrary to justice Un kind'ness, n. want of good will Un know ing, a. ignorant, unqualified Un known, a. not known Un law fal, a. contrary to law Un lear/ned, s. not learned, ignorant Un less', conj. except, if not Un like, a. not like, improbable Un limit ed, a, having no bounds Un mån'ly, s. unbecoming a man Un mårked', [d like t] s. not marked Un mar'ried, a. not married, single Un mea/ning, a. having no meaning Un meas dr à ble, [s like zh] a. infinite Un mixed', [d like t] a. not mixed Un mourned, a not mourned for Un moved', a. firm, not moved Un nat u rai, [an nat'tshu rai] s. contrary to nature, forced

Un mam/bared, a. not numbered
Un bb served', a. unseen
Un per per vot depopulate
Un per ceived', a. not observed
Un per plered', [d like t] a. undisturbed
Un per plered', a. not popular, disliked
Un prof't table, a useless
[voked]
Un prof't table, a useless
[voked]
Un prof't table, a useless

Un nec'es så ry, [c like s] a. needless

Un no'ted. a. not regarded

Un quâl'i fled, a. not qualified, unfit Un quênch'à ble, a. unextinguishable Un quês'tiôn à ble, [t like tah] a. not to be doubted, certain Un rè'âl, a. unsubstantial, not real

Un rè'al, a. unsubstantial, not real Un rèd'son à ble, a. exorbitant, un just Un rèc'om pensed, [d like t] a. unrewarded, not recompensed

Un rè mit'tèd, a. not remitted Un rè mit'ting, a. unceasing Un rè prôved', a. not censured Un rè sèrved', a. frank, open, free Un rè strèsned', a. not restored Un rè strèsned', a. not confined Un righ'tè ada, [t like teh] a. sinful Un righ'tè ada nèss, [t like teh] s.

wickedness, injustice, vice Un riffled, a. calm, tranquil Un sife', a. not safe, dangerous Un sat is fac'tor y, a. not giving satisfaction, not giving content

Un sat'ls fisc, a. discontented Un sat'ls fis had, a. not gratifying Un sea'son a ble, a. untimely, unfit Un seen', a. not seen, invisible Un sha/pen, a. deformed, misshapen Un sight'ly, a. offensive to the sight Un so cial, a disagreeable, not useful Un sôl'id. a. not selid, not firm Un sought', a. not searched for Un spa'ring, a. lavish, profuse Un spea'ka ble, a. not to be expressed Un spent', a. not diminished Un spot'ted, a. not stained; pure Un stable, a. inconstant, not fixed Un successful, a. not successful Un sal'lled, a. not fouled, pure Un sup port/ed, a. not sustained Unsus pl'cious, a. having no suspicion Un thint'ed, a. unsullied, unstained Un tend'ed, a. without attendance Un thank'fal, a. ungrateful Un til', ad. to the time that Un time'ly, a. not timely Un told', a. not related, not told

Un thme'ly, a. not timely
Un tòld', a. not related, not told
Un tohched', [d like t] a. not touched
Un tohched', [d like t] a. not touched
Un the'd', a. not tried, not attempted
Un th'tōred, a. uninstructed
Un th'sh al. [s like zh] a. uncommon
Un va'ry ng, a. not varying
Un va'ry ng, a. not varying
Un va'rd', v. to disclose. show
Un va'rd', [d like t] a. undisturbed
Un wa'r'an ta ble a. unjustifiable
Un wa'r'at a. untired, indefatigable
Un wa'r'ed, a. untired, indefatigable
Un we'c'ome, a. not pleasing

d Un wil'ling, a. not willing, loath sturbed Un wil'ling ness, n. disinclination Un wise'. a. defective in wisdom Un wêr'THY, a. not deserving, mean [voked Up, pr. from a lower to a higher part; ad. aloft; out of bed

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Up land, n. higher ground; a. higher Up on', pr. on; with respect to Up raise', v. to raise up, exalt Up/right, a. straight up; honest Up roar, n. tumult, confusion Up ward, a. directed higher; more Urge, [arj] v. to incite, press, push Urn, n. the vessel in which the remains of burnt bodies were put Us, pro. ourselves, not others U'sage, [& like i] n. treatment Use, n. usage, habit, advantage Use, v. to employ; frequent; treat Use ful, a. convenient, serviceable Use'ful ness, n. use, convenience Use'less, a. answering no purpose Ush'er, v. to introduce, bring in U'sh al, [s like zh] a. common U'su rer, [s like zh] n. one who prac-

times usury U shrp', v. to hold without right U sår på/tion, n. illegal possession U sarp'er, n. one who usurps U ten'sil, n. instrument for any use U tli'l ty, n. usefulness, profit Ut'most, a. highest, most extreme Ut'ter, v. to speak; a. extreme Ut'ter ance, m. pronunciation

Và/cant, a. empty, free, void Và ch'î tŷ, n. space unfilled, defect Vail, n. a covering; v. to cover Vain, a. fruitless; proud, showy Vale, n. a valley, low ground Vai'ley, n. a low ground, vale Val'a a ble, a. precious, costly Val'he, n. price, worth; v. to rate Van'ish, v. to disappear Van'i ty, n. arrogance; emptiness Va'ri ance, n. disagreement, discord Và ri à'tion, n. change, deviation Và rì'è tỷ, n. intermixture, change Va'ri ous. a. different. manifold Var'nish, v. to set a gloss, adorn; n. a gloss, shining substance Va'ry v. to change, diversify Vast, a. large, great, enormous Veer, v. to turn about; change Veg'e ta bie, [g soft] n. any thing that has growth without sensation

Veg è ta'tion, [g soft] n. growth like that of plants, growing like plants Ve'he mence. n. ardour, violence Ve/he ment, a. forcible, earnest Ve'hl cle. n. a carriage, conveyance Veil, n. a cover to conceal the face ; v. to cover, conceal, invest Vein, n. a tube in the flesh; current

Ven'er & ble, a. worthy of reverence **Vên êr å/tion, n. reverend** regard Ven'geance, n. revenge, punishment

Venge'ful, a. revengeful, spiteful Ve'ni al, a pardonable, excusable Ven'em, n. poison Vent, n. a hole, passage, sale, discharge ; v. to let out ; publish Ven'ture, [t like tsh] v. to dare; expose ; n. a hazard, chance Ve rac'l ty, [c like s] n. truth Verb'al, a. spoken, oral; literal Vêr'dânt, a. green, flourishing Vêr'dûre, [d like j] n. greenness Vårge, n. a rod; edge, brink; v. to tend, bend downwards Vêr'î fŷ, v. to justify, confirm Ver'l ly, ad. in truth, certainly Ver min, n. any noxious animal Ver'nal, a. belonging to the spring Verse, n. a piece of poetry, paragraph Ver'y, a. true, real, the same; ad. in a great degree, eminently Ves sel, [ves'sil] n. any thing used to hold liquors, &c.; a ship Vest, n. a garment; v. to dress Vest'ment, n. a garment, dress Vex a tion, [x like ks] n. trouble Vi'and, s. food, dressed meat Vi'brate, v. to move to and fro Vice, n. wickedness ; an iron press Vice roy, n. one who governs; substitute of a king Vicious, a, addicted to vice Vi cla'si tude, n. change, revolution Vic'tim, n. a sacrifice, something slain or destroyed fant Vic to'ri ous, a. conquering, triumple-Vic'tor y, n. conquest, triumph Vict'uals, n. provisions, food, meat View, [va] v. to see, survey, examine; n. a prospect, survey Vig'il, [g soft] n. the eve before a holiday; watch Vlg'il ance, [g soft] n. watchfulness Vig'il ant, [g soft] a. watchful Vig'or ous, a. forcible, strong, Vlg'our, n. force, strength, energy Vile, a. base, mean, wicked Vil'lage, [a like i] n. a small collec-tion of houses Vil'lain, n. a vile wicked wretch Vil'lan y, n. wickedness, baseness Vin'di cate, v. to justify, defend Vin dic'tive, a. revengeful Vîne'yârd, [â like ê] n. a ground planted with vines Vi'ò late, v. to injure ; infringe Vi'δ lênce, n. outrage, force, injury VI'ò lent, a. outrageous, forcible VI/ò lèt. n. a flower [ried woman Vir gin, [ver'jin] n. a maid, unmar-Vir tue, [ver/tshu] n. moral goodness;

efficacy, excellence, valour

Vir tu one, [ver'tshe de] a. morally Wash, v. to cleanse with water good; devout, efficacious Vis'i ble, a. perceptible, plain, open Vis ion, [vîzh'ûn] n. sight; a phantom Vis'ion à rŷ, [s like zh] a. imaginary, not real, seen in a dream Vls'it, n. the act of going to see another; v. to go to see, view Vls'i taut, s. one who visits Vis 1 ta'tion, n. the act of visiting Visit er, n. oue who visits Vis'ta, n. a prospect, view VI'tal, a. necessary to life Vi'tals, n. parts essential to life Vi ti ate, [vish'è ate] v. to deprave Vi vac'i ty, [c like s] n. liveliness Viv'id, a. quick, active, lively Viz ier, [viz yere] n. the prime minister of the Turkish empire Vo'cal, a. pertaining to the voice Vogue, n. fashion, mode, repute Voice, n. sound from the mouth Võid, a. empty; null; n. emptiness Vol'ley, n. a burst of shot Vôl'àme, n. a book; compact matter Vôl'àn tả rỹ, a. acting by choice Vò làp'tà à ry, [t like teh] n. one given up to pleasure and luxury Volin tu ous, [t like tsh] a. luxurious Vôm'it, v. to cast out of the stomach Vorta ry, n. one devoted to any particular service a vow Vôw, n. a solemn promise; v. to make Vôw'èl, [è like i] n. a letter which can be uttered by itself Vôy'age, n. a passage by sea

Vůl gar, a. mean, low, common W. Waft, v. to carry over; to float Wage, v. to venture ; engage in Warges, [e like 1] n. pay for service Wait, v. to stay, expect, attend Wake, v. to rouse from sleep Wake ful, a. not sleeping, watchful Wark, v. to go on foot, travel Wall, n. a partition of brick or stone; v. to enclose with a wall Wan'der, v. to rove, go astray Wan'der er, n. a rover, rambler Wint, v. to be without; need; to wish for; n. lack, need, poverty Wanton, a. licentious; v. to revel War, n. open hostility, fighting War'ble, v. to quaver any sound, sing War'bler, or War'bler, n. a singer Warm, a somewhat hot; v. to heat Warmth, a. gentle heat; passion Warn, v. to caution, tell Warn'ing, n. previous notice Wår'rånt, n. a writ of caption Warrindr, [i like y] n. a soldier

Waste, v. to diminish, spend; s. desolate; n. uncultivated ground Waste ful, a. lavish, destructive Watch, n. a pocket timepiece; a guard; v. to guard; to observe Walchiel, a. attentive, cautious Wa'ter, n. one of the elements Wa'ter fall, n. a cataract, cascade Wa'ter \$, a. wet, thin, liquid Wave, n. a billow; v. to float; put of Waver, v. to move loosely, float Way, n. a road, passage; means Way ward, a. unruly, peevish We, pro. plural of I; ourselves Weak, a. feeble, pliant; unfortified Wea'ken, v. to make weak, enfeeble Weak'ness, n. a defect, feebleness Wealth, s. riches, money, goods Wealth'y, a. rich, opulent, plentiful Wear, v. to waste; to have on Wea'rl ness, n. fatigue, lassitude Wea/risôme, a. tiresome, tedious Wea'ry, a. tired; v. to tire, fatigue Weath'er, n. the state of the air Weave, v. to form by texture Wed'ding, n. marriage, nuptials Weed, n. a useless herb; garment Week, n. the space of seven days Weep, v. to shed tears, lament Weigh, v. to try the weight Weight, n. heaviness of any thing Wel'come, v. to receive; a. kind reception; a. received with gladness Wellfare, n. happiness, prosperity Well, n. a spring, source; a. not sick; happy; ad. not amise; properly Went, preterit of to go Were, preterit of to be West ern, a. westerly, from the west Wet, v. to moisten; a. moist What, pro. that which, which part What &v'er, pro. this or that, any Wheel, n. a circular body When, ad. at what time Whence, ad. from what place When ev'er, ad, at whatsoever time

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[time

Where, ad. at which place Where is, ad. when on the contrary

Whêre in', ad. in which Whêre if'. ad. of which

Which, pre. that

Where by', ad. by which Where fore, ad. for which reason

Where so ev'er, ad. in what place so-Whère ap on', ad upon which

Wher ev'er, ad. at whatever place

Whetn'er, ad. if either, some way

While, ad. as long as; n. a space of Whim, n. an odd fancy [idly

Whirl, [i like a] v. to turn round rape

Whirl'wind, [1st i like &] n. a stormy wind moving circularly [bird's wing Whir'ring, [1st I like e] n. noise of a Whisper, v. to speak with a low voice; n. a low soft voice White, n. a colour; s. snowy, pale Whi'ten, v. to make white Whith er, ad. to what place Who, pro. which person Whô ếv'ễr, pro. any one Whole, g. all, total; n. all of a thing Whole'some, a, sound, healthy Whom, pro. obj. of who Whom so ev'er, pro. any person Whose, pro. pos. of who and which Why, ad. for what reason Wick'ed, [è like i] a. given to vice Wîck'êd nêss, [1st ê like î] n. vice Wide, a. broad, remote, extended Wl'den, v. to make wide Wid dw, n. a woman whose husband Wield, v. to use with full power Wife, n. a woman that is married Wild, a. not tame; n. a desert Wil'der, v. to lose, puzzle Wil'der ness, n. a wild tract of land Wile, n. deceit, fraud, trick Will, n. choice; v. to desire Willing, a. inclined, ready, desirous Wil low, n. the name of a tree Win, v. to gain by conquest or play Wind, s. a current of air Wind, v. to twist, turn round Win'dow, n. an opening for light Wlue, n. fermented juice of grapes Wing, n. part of a bird Win ter, n. the cold season **fwinter** Win'try, or Win'ter y, a. suitable to Wipe, v. to clean by rubbing Wis'dom, n. sapience, knowledge Wise, a. judging rightly; n. manner Wish, n. a desire; v. to long for Wish'fal, a. showing desire, eager Wit, n. genius, understanding Wiтн, pr. by, noting the cause Wiтн draw, v. to retire, draw back Wiтн'er, v. to fade, to dry up Wiтн hold', v. to keep back With in', pr. in the inner part With oat', pr. not within compass of Wirn stand. v. to oppose, resist Wit'ness, n. testimony; v. to attest Wit'to, a. ingenious, acute, smart Wo, n. grief, sorrow, misery Wolf, n. a wild beast frace Wom'an, n. the female of the human Womb, n. the matrix [tonished] Won'der. n. admiration; v. to be as-Won'der fal. a. strange, admirable Wandrods, Wander ods, a surprising Wont, v. to be accustomed to

Woo, v. to court, to make leve Wood, n. a forest; timber Wood'land, n. woods, a forest Wood'man, n. a hunter, sportsman Wood'n mph, n. a dryad Word, n. a single part of speech Word y, a. full of words Work, v. to labour; n. labour, toil World, n. the universe, the earth Wőrld'l∳, a. human, secular Wörm, n. an insect; a thing spiral Wör'ry, v. to harass, tear Wor'ship, n. dignity; adoration; v. te adore, honour, respect Wor'ship per, n. one who worships Worth, n. price, value, importance Wor'тну, a. deserving, valuable, neble; n. a man deserving praise Would, v. aux. preterit of will Wound, n. a hurt; v. to hurt Wrap, v. to roll together Wrath, n. anger, fury, vengeance Wreath, n. a garland, chaplet Wreath, v. to turn, twist, curl Wreck, n. a shipwreck, ruin; v. to suffer wreck or loss; to ruin Wrest, v. to twist by violence Wretch, n. a miserable person Wrêtch'êd, a. miserable, despicable Wretch'ed ness, n. misery, distress Wring, v. to twist, squeeze, press Write, v. to form letters; compose Wrl'ter, n. one who writes Wri'ting, n. any thing written; act of writing; a legal conveyance Wrong, a. unjust; v. to injure; n. injury Y. Yard, n. a measure of three feet; enclosed ground Yawn, v. to gape; open wide Ye, pro. nom. plural of thou Yea, ad. yes, truly, certainly Year, n. twelve calendar months Yearn, v. to feel great uneasiness Yell, v. to cry out; n. a cry of horrour Yes, [yls] ad. truly, yea, verily, surely Yes'ter day, n. the day last past Yet. conj. nevertheless; ad. still Yield, v. to produce, give up Yon, Yon'der, a being within view You, pro. obj. of ye Young, a. youthful, tender; n. the ofspring of any creature Your. pro. belonging to you Your self, n. you, you only Youth, n. one past childhood Youth'ful, a. young, vigorous, brisk Zeal, n. passionate ardour, warmth Zeal'oùs, a. ardently passionate Zeph'yr, [y like e] n. the west wind

A Catalogue of the Proper Names contained in the English Reader: pronounced according to Mr. Walker's "Rule for the pronunciation of Proper Names."

The same rules to be observed in the pronunciation of the following words,

as in the former Vocabulary.

Ab dã lôn'î mộs Cản'â dã Gân/gès Jà gàr'thà Pît'tă câs Jūs'tūs [è] Di'ūs Kir'cher,[ilike Pla'tò Gàth Ab ên si/nă Cár/bò A'brā hām Cár'tháge [ân Gà'vî às Cár thá gin'i- Gè min'i da Cả tả nh a Gèr'<u>m</u>ả nỷ Law'rence Ac å de'mås Pla zen ci a Ad/Am Lieke [plázču/sh**é ž]** Plin/ÿ Lon gi/nas Ad'di san Cè/sar Ghèn sh] Pôl ở phê mắc Låt Ad hêr/bâl Charles Gil bò à La'cl as,[c like Popé Af'ri că ∵hà r∳b/dìs Gôl côn/dâ Port'à guêse 'A gês î lâ/ûs CAlò/è [rð]<sup>†</sup>Gráy Lvd'î å Cic e ro, [sis'è- Grè cian A grlp/pl Måg'ni Pôt/l phần Clodi & [yas] Greece Mans'field Praxat'e lee A∕gàr \*A hàs à è/ràs Cne ius, înê/- Greek Mar cêl li/nôs Påb/II ås Pỳr/rhûs Pỳ thág/ò rắs Pỳth/i às Cò rìn/thì àn Gull/förd Már cêl/làs A'jax Mar'tial Al ex an'dêr Cò sà/nàs Håg/lèu Må/rŷ Al fred Då mås/cås Ha'ınan Mas i nis/sā Rh/lèigh Al'lên Då/ınôn Håm'månd Dám/ò olès Has'san Mat thew Rò chết/tã Alpe Al'ta mont Då vid Håz'å êl [brôo] [måt/thů] Rôg'êr,[gsoft] Am'a lêk ite Māx i mil'í ān De môc'rî tûs He brew, [he/-Ro man Mès sì'nå Rôme A mêr'î câ Diòclè's lan ) Hêc'là \*A mèr'i cân [s like zh] Mêx'î cân Saul He phes tion [he festshun] Mi cip/så Scŷl/la Anal Dionysius Iti/tÅn Sel'kirk An tî på/rôs diònish'è as] Her & cll'tas [zh] Môr'de cải An tip'à têr Au tổ nì/nùs Dåd'ley Hêr'môn Shå/dråcå He'slôd, [s like Dåtch M∂/sès Shêr'î dân An'ý tůs Ar à/bì å E'dên Nå/ples Hês pè rûs Si cii'i ân Hì ềnp/sải Huỷ gè/ni ủs Naz'a reth Sid'néy Ed ward Ar'bath nat E'gypt Nêth'êr lânds SI/dAn New ton, } E gyp'tian E li'shâ Hànga rỷ Si dò'ni la Archi pêl'âgò In/di l [ոն/tնո] Si nai Ar'is to tle Ar ris tip/pas E lîz'â bêth In dôs/tân Nî ag'a ra Sốc′r**à tès** Sốd/8m As'cham E mè'l1 & I saac, [l'zāk] Nile No'ah A si a,[à zhè â] En gland Is∕rā ēl Sốl'à mẫn As ke lon [fng<sup>7</sup>glånd] } Is'ra el ite [y] No mid'i a Sål'# mån E'nôch I tâl'iân, [i like O bl'dâh A si at ick Splin Eph/è sås [å zhè åt/îk] \$ It'& 10 O'ınar Spån/leh At lån tick E'rie Já/côb On th/rl ò Spår/tå Or/Linge Es'ther frå James Straf ford Au gàs'tàs Au rè'll às Jane Or'to gral Es trè mà dù'-Salit Båg/dåt Pam phyl/1 a Sy phâx *E*ù phè′mî **à** Jā⁄vā Eά'rδρε Bas'ra Jè ròme/ På nör/mås Syr'a couse Jês'à ît Eve På/rås Str/1 1 Bay le E zè/kî êl Jè hỏ/â hãz Par nas si an Bên hà dâd Sŵr'l ân Ben'il min Fa bri ci us Jè rà/sà lêin pår nåsh'è ån l Tåd mör Paul Jè'sùs Bêth es/da [fa] brish'è as] T01/10 Bì/ôn Ì۱٤Ā Jew, [jå] [fsh] Pè lò/ràs Tor'rhene [sh] Bis'cay Fês'tůs Jew ish, [ju/-Pêr/sîân [slike Vâl lâ dô/lla Phar's see Blair Flån/dåra Jôhn Vêr/rès Phid'l As Brit'ain Flem/tsh Jôn'à thần Wålk/år Bri tan'ni a France, or Jò'rām Phi lån/dår Yodug Zea'l**a**nd Brans wick Jô/sèph Phi listines France Brds'shls Från/cis Jõve fdez Phil & me la Zê′rêsh [soft] Zi'on, or Si'-Joan Fernan - Post tp C1 14/0 f 4 Frènch Pintol an,g CATIES Fin da'nas **J**ヘイィネム Ca mil'la Gage Jà dò à Pi è'ri an Zůt'phên

The following Table exhibits a list of all the principal Countries on the Gi- be—with their Population, number of Square Miles, Population to each Square Mile, the Chief Cities, the Government, and Prevailing Religion.

## AMERICA.

COUNTRIBE.	Popula-	Square	P. to	Chief Cities.	Govern-	Prevailing
·	tion.	Miles.	S.M.		ment.	Religion.
U. States & Ters.	10,000,000	2,500,000	4	Washington	Republican	Protestant
Brit. pps. in N. A.	700,000		-	Quebec	Lim. Mon.	Cath & Prot.
Mexico	8,000,000	960,000	8	Mexico	Republican	Catholick
Ghatimala	1,500,000	200,000	7	Guatimala	Unsettled	do.
West Indies	2,200,000	120,000	18	Havanna	Various	Cath. & Prot.
Colombia	2,645,000	1,100,000	2	Bogota	Republican	Catholick
Guiana	200,000	200.000	1	Paramaribo	Various	do.
Bruzil	2,500,000	3,000,000	1	Rio Janeiro	Unsettled	do.
Peru	1,080,000	500 000	2	Lima	do.	do.
Onili	500,000	180,000	8	St. Jago	Republican	do.
La Plata	2,000,000	1,300.000		Buen. Avres	do.	do.
Patagonia	Unknown	250,000	_		Indp. Chiefs	Pagan
				Control of the last of the las		. •

## BUROPE.

England	11,261,000	50,000	225 London	Lim. Mon.	Protestant
Wales	717,000	8,000	89 Wrexham	do.	do.
Scotland	2,09:2,000	30,000	69 Edinburgh	do.	do.
Ireland	6,500,000	32,000	203 Dublin	do.	Cath & Pret
France	30,000,000	200,000	150 Paris	do.	Catholick
<b>Epain</b>	10,250,000	176,000	58 Madrid	do.	do.
Portugal .	3,683,000	40,000	92 Lisbon	Ab. Mon.	do.
Italy	19,044,000	117,000	162 Rome	do.	do.
Turkey in Eu.	9,600,000	206,000		do.	Mah. & Greek
Austria	28,000,000	270,000		do.	Catholick
Switzerland	1.750.000	19.000	92 Geneva	Republican	Cath. & Prot
Germany	25,000,000	192,000	130 Hamburgh	Ab. Mon.	do.
Netherlands	5,285,000	24,400	216 Amsterdam	Lim. Mon.	do.
Denmark	1,500,000	21,600	69 Copenhagen	Ab. Mon.	Protestant
Prussia	10,500,000	105,000	100 Berlin	do.	Prot. C. & Jen
Sweden	2,500,000	188.000	13 Stockholm	Lim. Mon.	Protestant
Norway	930,000	160,000		Monarchy	do.
Russia in Eu.	41,000,000		20 Petersburg	Ab. Mon.	Greek

## ASIA.

Russia in Asia	10,000,000			Astracan		Greek & Pages
Turkey in Asia	12,000,000	520,000	23	Aleppo	Ab. Mon.	Mahometan
Arabia	10,000,000				Indp. Chiefs	
Indep. Tartary	3,500,000	1,000,000	3	Samarcand	do,	do.
Persia.	10,000.000	800,000	12	Ispahan	Ab. Mon.	do.
Chinese Empire	306.000,000	6,000000	51	Pekin	do.	Pagans
Hindostan	100,000,000	1,280,000		Calcutta	do.	Mahom & Pas
Birman Empire	42,000,000	800,000	52	Um'erapoora	do.	Pagan
Japan	15,000,000	189,000	79	Jeddo	do.	do.
Asiatick Islands	27,000,000	4.500,000	6	Batavia	Monarchy	40.

## AFRICA.

Morocco Algiers Tunis Tripoli Egypt Abyssinia African Islando	5,000,000 2,000,100 1,500,000 2,000,000 2,500,000 3,000,000	300,000 90,000 72,000 210,000 175,000 450,000	17 Morocco 22 Algiers 21 Tunis 9 Tripoli 14 Cairo 7 Gondar	Monarchy do. do. do. Ab. Mon.	Mahometan do. do. do. Various
African Islands	4,500,000	250 000	18	Various	do.

Other parts of Africa are very imperfectly known to civilized nations

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